

Kshir Bhavani

TIMES

योगमातिष्ठ उत्तिष्ठ [Resort to Yoga and Stand up]

क्षीर भवानी टाइम्स

MAY-JUNE 2007



स्मृतैवान्तर्गतं पुसां हरन्ती सकलं मलम्।
जयत्येषा महाराज्ञी भक्तानां कामदायिनी॥
त्रिजगन्मोहिनि ईढये मिहिरी भूत सदगुणे।
नमोस्तु ते महाराज्ञि पाहिमां शरणागतम्॥

ON 109th BIRTH ANNIVERSARY OF



BHAGAWAN GOPINATH

HE IS THE *ONE* WHO HAD BROKEN
HIS FETTERS TO SMITHEREENS,
LONG BEFORE EMERGING ON THIS EARTH,
DIRECTLY, AS IT WERE, FROM NEAR *OBSCURITY*.

SUBJECTING HIMSELF TO ETERNAL *KARMIC*-RULE,
HE QUIETLY LET HIS RESIDUARY DROSS
GET THOROUGHLY BURNT UP AND THEREBY
REGAINED FULLY HIS ORIGINAL STATE OF ONENESS.

THENCEFORTH, HE REMAINED MORE UNCONCERNED
WITH THINGS EXTERNAL AND MORE CONCERNED
WITH THINGS INTERNAL, TURNING HIS SEARCHLIGHT
INWARD WITH AN AWAKENED *BRAHAMACARYA BHAVA*.

HE SPOKE SPARINGLY BUT SMOKED PROFUSELY,
HE WASHED SPARINGLY BUT DREAMED PROFUSELY,
HE BLESSED SPARINGLY BUT ADMONISHED LOVINGLY,
HE DID THAT AND ALL THE REST SPORTINGLY.

HE FELT AVERSE TO SERMONIZING,
HE FELT AVERSE TO HARBOURING DISCIPLES,
HE FELT AVERSE TO SETTING-UP *PEETHAS*,
AS HE KEPT HIMSELF TUNED TO THE NICEST MELODY

HE CAME HERE AS A VIRTUAL SOUL-LIBERATED,
HAD HIS STINT HERE AS A SOUL-LIBERATED,
TYPIFIED AN EXALTED SOUL-LIBERATED, AND,
FEFURBISHED THE PROCESS OF SOUL LIBERATION.

OBEISANCE : B.L. KHAR
JUNE 16, 2007.

क्षीर भवानी टाइम्स

KSHIR BHAVANI TIMES

योगमातिष्ठ उत्तिष्ठ

[RESORT TO YOGA AND STAND UP]

[A TRILINGUAL BIMONTHLY JOURNAL OF KASHMIRI PANDIT SABHA, JAMMU]

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HOLY SPRING OF MAHARAGNYA (TULAMULA) - with verse
MAHARAGNYASTUTI EDITOR

A WAVELET OF VEDIC WISDOM



असुर्या नाम ते लोका अन्धेन तमसावृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥

[ईशोप. ०३]

[The demoniacal worlds are all covered with darkness of ignorance and pain. The torturers of their selves, after their death, go to these worlds, repeatedly.]

(Isha. Up./03)

Explanation :

We believe in re-incarnation of soul, in life after death. We also hold an unassailable belief that a human life is attainable after passing through 8.4 billion lives of other lower species. These beliefs are fundamental to all the oriental philosophies, in general, and to the Hindu (Vedic) philosophy, in particular. With the happening of the creation for the first time, we have, perhaps, begun our journey with an inanimate species. Then, having passed through numerous lower species of animate beings, we have now landed in the human frame. A very long and arduous journey, of course. From here, we are told, we can move up to higher planes of divinity, provided our performance has been *up to the mark* as human beings. But that is not the end of the journey as we are subject to reversal to human life as soon as our earnings get exhausted. The end of the journey means final emancipation. That involves taking a tangential flight, beyond the gravitational pull of *Brahama-Loka*, to the *Param/Shiva-Dhama* which needs a tremendous rocket thrust of ceaseless meditation. Nevertheless, on our repatriation from a divine plane to human plane, a fresh start has to be made, each time. It has also to be understood clearly here that an exercise for securing final freedom can be undertaken only in the human life, rightly called *Karma/Dharma-Khetra*. But human life is temptingly slippery; too. One can slip down to any abysmal level (*Yoni*) from where only Nature (*Prakriti*) can extricate us and then, in obedience to a divine rule, gradually restore human frame to us. Nothing, nothing can be done, positively or negatively, either in lower species or even in higher (Divine) species. Human life is, therefore, an important intermediary stage between, say, animality on the one side and divinity on the other. *Avagaman* entails moving, repeatedly, up and down from animality to divinity, via, humanity. Where do we actually land after each death in the human frame, depends directly on our performance as human beings.

The '*Demoniacal Worlds/ Asuria-Lokaa covered with darkness and ignorance*', mentioned in the instant verse, imply the abysmal lower species of evolution, as explained above. The '*Torturers of Self/ Atma-Hana*' imply, those of us who, by indulging in demoniacal ways of life, shackle and crudify their unit-minds (embodiedselves / *Jeeva-Atma*) to the point of their not being able to find any base, better/higher than the lower/animal base, for their inevitable re-birth after leaving their human frame. Mind has to have a base until its complete emancipation.

[Refs: Kularnav Tantra: 01/15,-20; BG: 07/19; 08/14-22; 16/07-20],

[Free rendering & Explanation by B.L.KHAR]

From President's Desk

Brothers and Sisters,

Namaskar

I, on my own behalf and on behalf of the members of the Executive Committee and the General Body of the Kashmiri Pandit Sabha, Jammu, convey my heartiest congratulations to our bright young boys and girls who have passed, with flying colours, their Matriculation and Plus-Two examinations, through the various State Boards and the Central Board of Secondary Education, the results of which were out in May and June. The parents/ guardians of these young boys and girls also genuinely deserve a backup. I take the opportunity to greet them too, most profusely, in this regard.



It is really heartening to note that, among others, the boys and girls of our community have done wonderfully well. A sizable number of them have secured above 90 % marks, and, quite a few of them have even gone up to 99 % in the CBSE courses involving All India competition. They can look forward to a bright future.

However, there is absolutely no room for complacency. These boys and girls must strive harder and put in re-doubled efforts, ceaselessly, until they accomplish their cherished goals of getting through their respective professional or higher academic courses. Until then, there is no respite for them. In fact, there is no respite for their parents/guardians, too. This is a real trying time for them. They have to remain watchful and devise a kind of remote control to guard against their children taking undue liberties and consequently going astray. We know that such things have happened. Some of our very bright boys/ girls have dropped out mid-stream, playing havoc with their unsuspecting parents' or guardians' hard earned money besides smashing their hopes and aspirations. Such risks notwithstanding, we have to strive hard and march ahead.

Our youth, in fact, has to prepare to face all the predictable and unpredictable challenges of life. What is of paramount importance for a man is to be easeful in body, peaceful in mind and useful to society. Education for liberation -- physical, mental and spiritual : *Vidya Sa Ya Vimukhtayai* declare our scriptures [*Kularnav-Tantra : 01/114*]. Our young men and women have a lot to learn from their invaluable spiritual and cultural heritage. They have also to enrich it further through their own attainments, thereby ensuring their own fulfillment and also fulfillment of the community and human society at large.

I would earnestly pray to our Mother Ragnya that She may bless all our young-folk who are the real hope of our beleaguered community.

A handwritten signature in dark ink, appearing to read 'T.N. Khosa'.

T.N. Khosa

“108”



What is sacramental about "108", for the Hindus?

The principal religious sign of the Hindus is *OOM*. Its import is quite understandable in the light of its meaning explicated in the Hindu scriptures. Volumes have been written about it in almost all major languages of the world. More or less, the same can be said about the sign of *Swastika*, though it has not been used with the same popular zeal. The other signs, pictorial/ sculptural representations, emblematic figures used in Hindu rituals are *Lingam*, *Yoni*, *Shaligrama*, *Shata-kona*, *Shri-cakra* et-al and all of them have been supported by relevant ritualistic and/or esoteric explanations, from time immemorial.

All the religions of the world have their respective chief signs or symbols. For instance, the Jains have *Swastika* with an open right-hand-palm, the Buddhists have a *Chakra*, (called *Dharam-Chakra* ?), the Sikhs have an adaptation of Hindu-*Onkara*. Similarly the Taos, the Confucians, the Shintos, the Zoroastrians, the Judas, the Christians, and the Muslims have their principal signs supported by related explanatory details. For instance, the sign of *Cross*, in Christian theology, has a meaning and purpose, both historical and religious, as is fairly well known. Similarly, the figure "786" commonly used by the Muslims, conveys, in terms of numerals, a wonderful experience of acquiescence and total surrender: "*Bismalahu-Rehman-ul-Rahhim*" implying "we begin in the name of God". I have a feeling that even a quick sight or an ideation of a religious sign or symbol, with an all-out faith in it, can spontaneously swirl one into an ecstatic mood.

Understandably, the figure "108", traditionally used by the Hindus (*Aryans*), in varied ways and manners, over the centuries past, must have had a definite, solid and plausible explanation. I hold a strong belief that there is virtually no ritual, of any formation, in the Hindu creed or doctrine that is devoid of some useful purpose and rational explanation. In fact, the Hindu rituals are aimed at purifying the mind gradually for the ultimate realization of the spiritual Truth.

There are 108 beads in a rosary used by the Hindus. Why? "*Shri 108*" or, "*Shri Shri 108*" generally precede the names and/or salutations of great saints and sages. Why? There are some hearsay explanations and even some incidentally written notes about it. But I could not, so far, lay my hands on any basic written work dealing formally and systematically with the subject. This small write-up is, therefore, intended to elicit information about the intrinsic import of "108", from the knowledgeable persons for the benefit of interested persons in general.

Leaving out zero, the basic elementary numbers are one to nine. All other numbers are either the summations or products of two or more of these numbers, in different permutations and combinations. The figure "9" is the biggest single-digit elementary number. It also enjoys a unique position of its own, in the science of numerology. The sum of the digits obtained as a product of nine multiplied by any number, ultimately comes to nine. That explains the sanctity of the number "108", being a multiple of "9".

Under the Indian system of astrology, there are, commonly known, 27 Nakshatras which are asterism through which moon passes. Every Nakshatra has four regular phases [Padas or Charans : $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$, 1]. So " 27×4 ", gives us our auspicious figure : "108". Again, number "108" is a multiple of "9" as also of "12". The figure "9" symbolizes the nine (traditionally known) planets (Grehas) of our Solar System (notwithstanding the variation in the nomenclature of two of them, viz. Rahu and Ketu). The zodiac signs (Rashis) are twelve in number. The product of the two figures (9×12) is 108. This explanation comes nearer to reasonableness and I feel inclined to go with it. The figure "108" thus arrived at, understandably, symbolizes the entire manifestation from end to end, if any end there is to it. In fact, the modern astrophysicists say that our universe (this entire manifestation) has no edge. That suggests that the entire creation (besides its Creator), is infinite, too. One of the most popular Vedic hymns, **Purnam Ada, Purnam Idam.....**, authoritatively supports this contention. Through the frequent use or ideation of "108", we are (or, at least, should be) tuned to the ultimate Nucleus of the Entirety, symbolizing God.

Zero symbolizes *Shunia*- nothingness-which implies *Nirakar- Nirguna Brahama*, the inconceivable supreme consciousness *or Parama-Shiva*. The figure "1" falling on the right-hand side of "0", symbolizes *Oneness*, by virtue of its close proximity to "0", *Shunia*. This Oneness predominates over all the other eight digits of the primary numbers, right up to nine. The figure nine is equal to three raised to the power two. The figure "3" represents the three primordial deities: Brahama, Vishnu and Rudra , each empowered by three-sets of primordial Shaktis viz: Shailputri, Bramacharini and Chanderghanta, Kushmanda, Sakandamata and Katiayani, Kalaratri, Mahagowari and Sidhidhatri, respectively. It, ritualistically though, symbolizes the concept of trinity of Brahama, Vishnu and Rudra with their respective trichotomic functional classification of *Creation, Preservation and Dissolution, empowered by the three sets of Shakties*. The figure "9", a multiple of "108", therefore, stands for the basic potency of *the Nirguna-Nirakara-Brahma*.

The celebrated mystic poetess, Shrimati Bimla Raina, in response to my request, relates the figure "108" to Kudalini Shakti, comprehending 100 Coils of Kundalini, seven subsidiary Shaktis and the **One Divine**.

A normal man who, ordinarily, takes 21,600 breaths per day (24 hours), is supposed to recite his cherished *Mantram* 21,600 times a day. Since a *Japa-Maalaa* has 108 beads, he has to do 200 *Maalaas* per day. On an average, one *Maalaa* can be finished in three minutes and, thus two hundred *Maalaas* can be done in 600 minutes or in 10 hours. This total period of *Japa* can be divided into 3 or 4 or 5 sittings, as per the convenience of each aspiring individual. Only an individual who is in a position to accomplish and maintain such a meditational *Japa*, ceaselessly, becomes eligible to be conferred upon the title of "**Shri 108**", depending upon the regularity and precision with which the practice is done.

Stretching my imagination a little farther, I feel that the average breath-rate of 21,600 breaths per day (that gives a breath rate of 15 per minute) has initially to be brought down to 10800 breaths per day (giving a breath rate of 7.5 per minute). That would mean holding a single breath for 8 seconds, which is quite manageable with a little practice of *Pranayama*. But those who aim at making a special mark in their spiritual advancement, have to strive still harder and bring down their breath rate, slowly and steadily, to 108 per day through the constantly rigorous practice of *Pranayama*. It means that one has to breathe only $4\frac{1}{2}$ times per hour. That means one has to hold each breath, through the mechanism of *Purak, Kumbhak and Reechak*, for 13.20 minutes. This may appear to be an impossible feat, but, I think, one can do it, given an unflinching determination, complete devotion and ceaseless practice of *Pranayama*. It is believed that twelve good *Pranayamas* make one *Pratihara*, twelve *Pratiharas* (144 *Pranayamas*) make one *Dharna*, twelve *Dharnas* (1728 *Pranayamas*) make one *Dhyana* and twelve *Dhyanas* (20736 *Pranayamas*) make one *Samadhi*. [B.S.Samyal-Yogiraj Lahari. Mahashai's Commentry on BG]

We are told by Zoologists that whales can hold breath for two hours and they live for 115-120 years. A particular species of whale, known as "Bowhead Whale", lives for 210 years. A relationship, therefore, appears to have been established between the breath rate and the general well-being of a man. The lower the breath rate, the better it is for one's physical, mental and spiritual well-being. Earning the title of *Shri 108* is not easy. It entails bringing down the breath rate to 108 per day making one eligible to earn the title of "**Shri 108**". The labour and ordeal entailed in earning the civil award of *Bharat Ratna* pales into insignificance vis-a-vis the labour and ordeal entailed in earning the title of "**Shri 108**". Qualifying for these titles involves almost a super human effort. These titles have, therefore, to be conferred upon a person or used very very sparingly after very very careful consideration.

B.L. Khar

B.L. Khar
Editor

APPEAL FOR ENRICHING AND POPULARIZING **KSHIR BHAVANI TIMES**

It has always been our earnest endeavour to constantly improve upon the quality and content of *Kshir Bhavani Times* and it is a matter of satisfaction that we have succeeded, to an appreciable extent, in this behalf. Nevertheless, a ceaselessly concerted effort is needed not only to maintain the standard of the magazine but also to improve upon it further and to popularize it, it being the principal representative magazine published from Jammu, our *Protem Home* and, as such, an important mouthpiece of the community.

It is, therefore, incumbent upon our readers, our patrons and all the members of our community, in general, to subscribe for the magazine. Those who already subscribe for it are entreated to keep their subscriptions alive by renewing them regularly and in time. They are also requested to contribute their write-ups, articles, reviews etc, for all the three sections of the magazine (*English, Hindi & Kashmiri*) to make it a wholesome and purposeful periodical of the community.

Of late, we have introduced some regular features such as "*Wavelets of Vedic Wisdom*", "*Moments of Meditation*", "*Foot-Prints in the Sands of Time*", "*A Historical Anecdote*" and "*A Word on Health Care*". We would wish our readers and our patrons in general and particularly our literary geniuses (of whom we have no dearth), to contribute pieces relating to these regular features as well. That would ensure wider involvement of specialists and would avoid the features becoming a monopoly of only one or two contributors.

F. B. Khan

Editor

T O M O R R O W

"You don't have much time, don't postpone anything. Don't say 'tomorrow', tomorrow is a mirage. Because life is fleeting, each moment becomes precious. If life were eternal, who would care? You have to plunge into the present moment; Who knows the next moment may come or may not come. The moment is now; be alert now, be awake now, this moment. And there is serenity and there is calmness. And suddenly you are relaxed. The source is contacted and you have arrived home. This is the home for which you have been searching for so many lives".

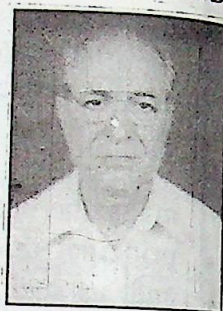
OSHO

FELICITATIONS

(A) **PROF. (DR.) BUSHAN LAL KOUL HOUNOURED BY K.P. SABHA – JAMMU AND AWARDED BY THE J&K ACADEMY OF ART CULTURE AND LANGUAGES.**

(a) **HONOUR BESTOWED BY KP SABHA JAMMU.**

Born in Srinagar on September 05, 1941, Prof (Dr.) Bushan Lal Kaul, is an eminent scholar, a talented teacher, a versatile writer and a literary genius. Having obtained his Master's Degree in Hindi, securing First Division with the highest marks, he undertook his doctoral research, and post-doctoral research work on the comparative study on Kashmiri and Hindi literature. Successfully completing his research projects, he was awarded, sequentially, the degrees of Ph.D and D.Lit. He thus became the first, and the only D.Lit, so far, from the University of Kashmir. He served the Kashmir University for more than three decades in various capacities including Dean, Students Welfare, teacher and Head of the Department of Hindi. He retired from the Kashmir University in September 2001. Even after his retirement, he has continued his research activities with renewed vigour and sustained devotion.. Through his research work, he has given a flip to the revival of the popular interest in the area of Kashmiri folk and religious poetry. With a missionary zeal, for several years now, he has been delivering discourses, almost regularly, on important occasions, on the Puranas, the Epics and the other Hindu scriptures vitally linked with the Kashmiri heritage. In recognition of his great and invaluable contributions, the KP. Sabha, Jammu, felicitated him heartily, on the occasion of Navreh, on March 19, 2007.



(b) **BEST BOOK AWARD CONFERED BY J&K ACADEMY OF ART, CULTURE AND LANGUAGES.**

Prof (Dr.) Bushan Lal Kaul's book **ARZATH** was adjudged as the best book in Kashmiri for the year 2006 by the J&K Academy of Art, Culture and Languages, entitling him to a cash award of Rs. 25,000 and a plaque (as communicated to him by Dr. Rafiq Masoodi, IBS, Secretary J&K Cultural Academy, vide his No: 1700 dated 26-05-2007).

The conferment of this prestigious award on Dr. Kaul is a matter of jubilation for the Kashmiri Pandit Community. Our heartiest congratulations to him!.

Note : Incidentally, the other publications of Dr. B.L.Kaul are :

*VIMARASH and PRAZNATH (In Kashmiri);
SAHITYA AUR VISTHAPAN-SANDARABH KASHMIR. PANKHURIAN GUKAB KE,
PARMANAND, KRISHENJOO RAZDAN; KASHMIR KE SANT PARAMPARA (In Hindi))*

B) JAHNVI DHAR DOES COMMUNITY PROUD

Jahnvi Dhar D/o Dr. Pankaj and Dr. Swapna Dhar, presently at Faridabad, has secured 495 out of 500 marks in the CBSE 10th Standard Examination, 2007, through BP DA V School Hyderabad. Securing 100 marks each in Mathematics, Sanskrit and Social Studies, 99 marks in Science and Technology and 96 marks in English, aggregating to 99%, she has topped the list of candidates in India. [One is thrilled to note her performance particularly in Sanskrit which she must keep up to the delight of us all]. It seems a case of repeat performance induced by genetic transmutation: Jahnvi's mother, Swapna, had also topped, among female candidates, in All-India CBSE Examination, back in 1982. Jahnvi feels that her road to this remarkable success has been very strenuous involving a single minded attention and an unswerving determination.



Jahnvi is a voracious reader and she loves music, both vocal and instrumental. She looks forward to doing better in her higher academic and professional courses to shape her future career.

Our heartiest congratulations and lots of love and blessings to our little dear Jahnvi and also to her illustrious parents and grand-parents.

(C) SUNITA WILLIAMS (PANDYA) BRINGS PRIDE AND GLORY TO INDIA AND THE US.

Sunita Williams (Pandya) returned to Earth onboard shuttle Atlantis after a record 195-day stay in space. The shuttle touched down safely at the Edward Air Force Base in California at 01.19 Hrs on June 22-23 night (IST). "Welcome back and congratulations on.. a great mission" NASA Control Mission said to 41-year-old Sunita and six other members of the Atlantis crew, soon after the shuttle landed.



Sunita has set a world record for a female astronaut on space walks, totaling 29 hours and 17 minutes. She proved that she could not only walk in space but run also. When her sister Dina Pandya ran the Boston Marathon on April 16, Sunita ran her own Marathon in space using a treadmill.

Soon after the touch down of the shuttle, Sunita's father, a beaming Pandya, said in Houston, **"I will not call her Miss Universe. I will call her India's daughter"**. Hundreds of people had been praying in India for her safe return. Hours after her return to Earth, Sunita was chosen "Person of the Week" by the leading US TV Network-ABC.

While conveying our heartiest congratulations of Sunita Williams (Pandya), to her family and to her parents, we wish her to move higher and higher and still higher in this *Vyomakara* vastness, with the same gusto.

(D) A LITERARY MARVEL OF SHRIMATI SANTOSH SHAH "NADAN"

Shrimati Santosh Shah "Nadan", a budding lady Kashmiri Pandit litterateur, has achieved a unique distinction of translating Shrimad-Bagwat-Gita in Kashmiri verse. This is, perhaps, the first literary work of its kind, undertaken successfully by a lady member of our community. Santoshji has completed the work in two years under the expert guidance of literary geniuses of our community such as Shri R.K. Bharati, Shri P.N. Kaul Sayal, Dr. B.L. Kaul etc. The audio-cassettes (5) and a CD (3MP) containing the recital of the *Song-Celestial*, in the melodious voice of the translator herself, were released by the J&K Academy of Art, Culture and Languages, on June 11, 2007, in an impressive meet, held under the chairmanship of Dr. Rafiq Masoodi and attended by a galaxy of eminent scholars and literary figures of all communities.



The KP Sabha Jammu heartily congratulate Santoshji for immortalizing herself and, in the process, doing proud to the community by producing an excellent literary piece which will prove of immense value in propagating and proliferating the eternally priceless philosophy of the Gita-Upanishad among the members of our community. The K.P. Sabha would also wish that recitation of Santoshji's Kashmiri Gita be introduced in all the important functions/festivals of the community, particularly on the occasions of *Yagneopavit* and Wedding ceremonies.

(E) AN ADIEU WITH KUDOS TO SHRI HIRDEY NATH JI BHAT

Shri Hirdey Nath Bhat, a social activist, was given an emotional send-off by the K.P. Sabha, Jammu, on June 29, 2007, on the eve of his departure to Chandigarh. The farewell function, held under the Chairmanship of Shri T.N. Khosa, President KP Sabha, Jammu, was attended, among others, by the members of the Working Committee. KPS. Shri Bhat was presented with a memento and a *shawl* in recognition of the invaluable voluntary service rendered by him to the community, through the KP Sabha, Jammu.



Shri Bhat, on his migration from the valley in early 1990, had got himself enlisted as a volunteer of the KPS, a socio-religious organization. He had plunged headlong into the hectic multifarious activities then undertaken by the Sabha in the wake of the mass exodus of the KPs from the valley. Shri Bhat worked ceaselessly, with complete dedication and devotion, for all these sixteen years, ignoring even his personal family life which cost him the life of his young dear wife, who passed away in 2003. Refusing to get unnerved even by this stark tragedy, he continued to work with redoubled zeal and vigour. Shri Bhat superannuated from the State Education Department in 2006. His daughter, Shantiji, out of her care and concern for her father, prevailed upon him to live with her family at Chandigarh. Accordingly, Shri Bhat had to leave Jammu to enable him to pass his post-retirement period with his daughter's family at Chandigarh. We wish Shri Bhat a happy, peaceful and contented life ahead.

(A) - RETURN OF KPs TO THE VALLEY

Sir,

In brief, let the concept remain under 'suspended animation' until all hurdles are removed and conditions are suitable for giving it a proper and desirable shape. Hurrying through things at the stage of uncertainty, and the threat perceptions, will prove counter productive.

(Prof. M.L.)

(II)

spected Sir,

In response to the proposal of "**Shardapeeth**", Prof. Aga Ashraf has said that the role of KPs is a journey of thousand miles and establishment of "Shardapeeth" is a journey of thousand miles. He said that he is happy to see that Aga Sahib understands the reality on the ground, whether it is in the form of a proposal or a statement.

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With regard

(C)-ABO

valued proposition for return
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edence of
in an avid reader of your esteemed journal
so. I have noted with interest that the
I have written a remarkable improvement
of content. The journal, as a
covering our vital and varied
setting a standard to be
undane, could serve as

Many a time it was said :-

(a) Kashmir is incomplete without Kashmiri Pandits.

(b) Kashmiri Pandits will have honorable return to their homeland.

These are all political gimmicks of vested interests who bury the truth under the debris of lies to mislead people for personal aggrandisement. Is it not so, sir ?

You
(N. N. Muj
Panchku

(B) - THOKUR KUTH

To
Sh. B.L. Khar
Editor.
Respected Sir,

Yugas ago, our ancients, the "Sarstoots", continued their heritage of worship and meditation besides practicing Pandits and Pujaris. For this, separate constructions were built for teaching and keeping the "Sanatan Dharma" alive from generation to generation. The places so maintained were called "THAKUR- DWARS" which, by the passage of time, were maintained in homes and became known as "THOKUR KUTH".

In the context of the legacy of Thokur Dwar, I recollect that the temple built by Late Pt. Balkar Dhar was popularly known as "THOKUR DWAR" among Muslims even.

Thokur Kuth is the "Sanaskriti" of "Sanatan" which is in shambles for decay and is being ruined by MAYA and the irrelevancy of various social and cultural evils prevalent

and "One who does not give credit to the greatness of ancients is no

Yours sincerely
(N. N. Muj
Panchku

MAVANI TIMES

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Yours sincerely

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(Prof. A.N. Dh

504 - Sarwal Morh, New-Plots, Jant

----- MAY-JUNE

INCLUSIVE EDUCATION

The Right of Every Disabled Child

Prof B.L. Kaul

Hardly any community in the world is without its share of physically challenged children. Earlier such children were either left to stay at home or admitted in schools meant exclusively for them. The concept of segregating non-disabled and disabled children for learning has now changed and most educators advocate inclusive education. This especially in view of the insensitivity displayed and indifference shown by most people towards persons having some disability. Votaries of inclusive education advocate disabled and non disabled children and young people learning together in ordinary pre-schools, schools, colleges and universities, with appropriate networks of support. Inclusion enables pupils to participate in the life and work of mainstream institutions to the best of their abilities, whatever their needs.

For it to be effective schools have to adapt their approach to

- the curriculum,
- teaching support,
- funding mechanisms,
- and the built environment.

There is a need of inclusive education because children whatever their disability or learning difficulty have a part to play in society after school. An early start in mainstream playgroups or nursery schools, followed by education in ordinary schools and colleges, is the best preparation for an

integrated life for them. Education is a part of, not separate from, the rest of children's lives. Disabled children can, and are being educated in many mainstream schools with appropriate support. There are many different ways of achieving this.

Inclusion in education essentially needs

- Valuing all students and staff equally.
- Increasing the participation of students in and reducing their exclusion from, the cultures, curricula and communities of local schools.
- Restructuring the cultures, policies and practices in schools so that they respond to the diversity of students in the locality.
- Reducing barriers to learning and participations for all students, not only those with impairments or those who are categorized as having special educational needs.
- Learning from attempts to overcome barriers to the access and participation of particular students to make changes for the benefit of students more widely.
- Viewing the difference between students as resources to support learning, rather than as problems to be overcome.
- Acknowledging the right of students to an education in their locality.
- Improving schools for staff as well as for students.

building community and developing values, as well as in increasing achievement.

- Recognizing that inclusion in education in one aspect of inclusion in society.

Disabled children have an equal right to membership of the same groups as everybody else. A segregated education restricts that right and limits opportunities for self-fulfillment. People with disabilities or learning difficulties do not need to be separated or protected. Inclusive education is also a human rights issue.

It is essential that Headmasters and Principals of Schools:-

- Listen to disabled people's views on their experience of special school education.
- Understanding that the greatest barriers to inclusion are caused by
- Society, not by particular medical impairments.
- Reject the medical model of disability, positively to the social model.

The benefits of inclusion are two-way but most of us haven't experienced that yet. Segregation restricts our understanding of each other. Familiarity and tolerance reduces fear and rejection. Inclusive education contributes to a greater equality of opportunities for all members of society. The benefits also include relationships and creativity that were not possible in the past. The following steps if taken can help ensure inclusion:

1. A commitment to the principle of inclusion.

2. Putting inclusive education on a human rights platform.

3. Ensuring redistribution of the major resources and funding as children become included; securing new funding where necessary.

4. Informing parents so they make better judge decisions; taking their views much more into account than at present.

5. Obtaining the child's views with age appropriate discussions.

6. Making heads, teachers, administrators and politicians aware of the issues involved and ensuring that disabled children's education is not a lower priority than others.

We should remember that by inclusion we are not doing any favour to the disabled children but rectifying our earlier mistakes. Inclusive education is the right of every physically or mentally challenged child.

blkaul@gmail.com

THE FIVE RULES OF SOCIALISM

- Don't think.
- If you do think, don't speak.
- If you think and speak, don't write.
- If you think, speak and write, don't sign.
- If you think, speak, write and sign, don't be surprised.

From 'No Laughing Matters' by SEIGEL

MOMENTS OF MEDITATION

SILENCE

Speak only when there is a need, and even then measure your words. Talking takes a lot of energy; and unnecessary speaking creates a lot of problems. You often make enemies by talking too much. Observing silence for a time is a great practice. Silence is golden. Silence saves. *Guru Deva*

You should sit in silence before deciding about any important matter, asking the Father for His blessing. Then behind your power is God's Power; behind your mind is His mind; behind your will His will. *Yogananda*

The more I meditate on Thee, O' Silent One! the deeper do I descend into the silence within! And I realize the utter impotence of speech. Words are weak; words are vain. How can they Thy glory sing, O' Thou who art beyond all praise? *J.P. Vaswani*

To speak or not to speak-when that is the question, silence should take the place of speech. Man spoils matters much more by speech than by silence. Silence [is, therefore,] above all. *Mahatma Gandhi*

Nothing less than the undivided universe can be our home. Yet how can one speak or even think about the whole of things? Language is of only modest help. Every sentence is a wispy net, capturing a few flecks of meaning. The sun shines without Vocabulary. The salmon has no name for the urge that drives it upstream. The newborn groping for the nipple knows hunger long before it knows a single word. Even with an entire dictionary in one's head, one eventually comes to the end of words. Then what? Then drink deep like the baby, swim like the salmon, burn like any brief star. *Scot Russell Sanders.*

Rupi Kuar Chuapi Saath Swanasund Dhan;

Hari Kuar Chir-Chir Ta Marnowun Paan (A Kashmiri Saying)

SOME REMINISCENCES OF THE VALLEY

—Dr. J.L. Tiku

Getting nostalgic, occasionally, about one's homeland from which one has been hounded out, is quite natural. Dr. Tiku relates a few old incidents in a satirically comical vein.

..... Editor

Around 1940 certain diseases were most prevalent in Kashmir valley. Typhoid was a common ailment affecting children. Certain diseases like cholera would take epidemic form and cause large scale deaths. Tuberculosis also affected many people. Antibiotics like penicillin, streptomycin were yet to arrive in the market. Treatment was conventional and symptomatic. Poor hygiene and non existence of flush toilets added to the unsanitary conditions of the city. Further large scale vegetable farming was practiced in the precincts of the city by 'Malyars' who raised open latrines in their farms for public convenience. They would also collect night soil from various areas and broadcast it on the open farms which would cause widespread worm infestation in young and old.

I had an attack of typhoid fever around 1945. It was extreme winter time. The immediate treatment comprised of a Unani Pharmacist, Sula Khabir whose common recipe would be *Kahzaban*, *Sepistan*, *Shangar*; *Badiyan* costing one anna or so. These herbs were to be boiled and their extract taken four times a day. The other practioners were Dina Nathji and Kina Joo and who belonged to Pandit 'Athar' (Trader) community. They had their own preparations and recipes. With no improvement, my treatment fell under the charge of an RMP. RMPs were practicing with ease and in a large number. A temperature chart was maintained and a mixture and some tablets

prescribed. Feeding was completely stopped except for Barley-water and rarely a biscuit or two. The idea was to give time to the lesions to heal in the intestines and the temperature to subside. With a hungry stomach, the sleep was badly affected and a slight noise was enough to awaken me.

Incidentally the month of Ramzan fell during the same time. A 'Saharkhan' was around the locality early in the morning. His duty was to awaken the faithful Muslims for the 'Sahari' and this he would do by the beat of a drum and on spot composed lyrics sung by him. I would perhaps be the first to get out of my sleep and enjoy his songs and drum beats. His drum beats would be followed one step forward and two steps backward till he would get the response of the householder. The drum beat was piercing and so were the songs. "*Shaban Kaka Wuthsa*", "*Aziz Wanya Wuthsa*", "*Rahim Kaka Wuthsa*", "*Turi-Turi*". Translated, his songs, simply meant : "*So and so get up, it is "Waktay Sahar", Oh cold, piercing cold.*" The life around the Mohalla was peaceful a loudspeakers had not yet found use in the Mosques and Mandirs to arouse the faithful to morning sermons. However, the rhythmic movements of the *Saharkhan* with sonorous drum beats with a step forward and two backwards and on-spot-composed-lyrics, made the whole affair very interesting and comic. I enjoyed it most. My ailment came to an end almost with the Ramzan.

It was a severe winter and snowed very heavily in the valley. All the houses and trees and roads were clothed with a heavy sheet of snow. Most of the houses then had "*Burza-Clay*" reinforced roofs with boundaries strengthened with a thick plaster of clay and fine *praji* mix. As such the roofs with a heavy sheet of snow had to be cleared with the help of a wooden contrivance called "*Pheo*". The exercise would involve use of an expert labour who would use a pair of grass sleepers so as to avoid slipping down the roof. Sometimes another man would hold the labourer from behind with a belt and rope. Non-removal of snow would cause damage to the roof and seepage of water with the melting of snow. Following day, we would have a beautiful sight of icecles hanging from the borders of roofs in various shapes and sizes.

However, this did not dampen the spirit of festivities of Idd which followed. Muslim girls and ladies in their best attire performed '**Rouf**', a traditional dance. The lyrics could be traditional or composed on spot. The common one was "*Idd Aie Rasa Rasa Iddgah Gachwai, Iddgah Gachwai.*" The one composed on spot was "*Hata Hassa Mata Marun Aziz Wanin Kur, Senus Marthus Butai Latha, Adijun Kurthus Sur... Hata Hassa Mata Marun-----*". Sometimes some lyrics bordering on vulgarity could be spot composed and there would be giggles and apologies. Hassa happened to be son-in-law of a neighbour. Aziz, and to tease the friend a verse here and there could be sung with gusto and force to cause laughter and fun. By ten O'clock all the Muslim gentry would go to Iddgah for prayers.

Sheikh Abdullah would invariably join the gathering and offer prayers followed by his mesmerizing speech interspersed by

frequent quotes from Holy Quran. A youngster, I felt impressed by the oratory of the Sheikh and his persuasive reach to the common Muslim in the audience. I can vouchsafe that he was the greatest Kashmiri Muslim leader of the valley who emancipated his community for a better future. Sheikh had no good words for Pandits. He would call them exploiters and would, in particular, vent his ire against Bal Kak Dhar the landlord and equally speak ill of the Prime Minister R C Kak. Bal Kak Dhar was a prominent Kashmiri pandit landlord and lived at Safakadal, a locality close to Iddgah. He also served as Wazir Wazarat in the state government. He had a great castle like house with a capacious garden, water fountains and *Baradari* like famous Shalimar garden. I had the privilege of knowing Dhar Sahib personally. He was very kind to talk to and full of humility. The only point with the Sheikh about Dhar Sahib was his large landed estates which he wrested away from the land lords, soon after he assumed power, without any compensation. Sheikh Abdullah's Idd speech had cast such a spell on me that in my adult life, as and when I was at home around Idd, function I would make it to the famous Chinar abounding ground to listen to the mesmerizing and fierce oratory of the Sheikh. In fact, I am witness to the speech on Idd delivered by Sheikh Abdullah before he fell apart from Nehru on political grounds. Maulana Abdul Kalam Azad was also present on this occasion and addressed the gathering. The Sheikh in his speech showed disenchantment with the Indian leadership. There were all prominent leaders around which included Bakshi Ghulam Mohammad. As soon as Azad rose to speak people started dispersing

and leaving the ground. Bakshi escorted out the Maulana from the dais and people around the venue started to embrace the Azad and wished him ldd greetings. However, old man soon left oppressed by too many friendly ldd-hugs and felt suffocating for breath and it was left for Bakshi to ease out the Maulana in waiting car and drive him away. Bakshi was a witty person.

The Hindu festivals would start on the onset of spring and beginning of Hindu calender. The festival of *Zangtraï, Sounth* and *Nevreh* was there for celebration. Hindus thronged to Hari Parbat and visitend various deities and took Parikrama of Hari Parbat and enjoyed the sight of Almond-trees in full blossom. A visit to Sharikas abode was a must and so finally to the Pukhribal spring. Known and unknown faces of my community gave me a great inner joy. The atmosphere at Pukhribal would be so peaceful and the surrounding would bestow such a hormony in my mind that I would sit for hours in a wooden hut in the premises. People would have a choicest pick of sweets and eatables from the Halwai's. Some would relish Singharas roasted in fire. It was a practice to while away a little time on a square rock near *Devi Angan* and pick up small pebbles randomly. A *Takul* (odd) pick was considered to be lucky.

Despite the fiery speeches of National Conference leaders and others, the inter community relations at that period of time were cordial. All Pandit festivities had a dependence upon the support of Muslim functionaries. It was the '*Push*' the flower Man of Muslim community who would carry the choicest flowers for the *Sounth* and *Navreh -Thal*. So were the others like "*Kral*" the potter for providing the earthenware for the Shivratri festival and the milk man and others. However, the climb down of the Pandit community started with the installation of the popular government in the state. Admission in colleges and professional colleges outside the state started to be made on communal basis. A common saying, doing rounds that time, was that a first class degree holder Pandit was equivalent to a third class Muslim aspirant with a minimum pass percentage. Separate seniority lists were prepared unofficially and promotions made on the basis of population ratio. The judgements of Supreme Court, in the case of Pandit teachers who were denied their right to promotion, is a classic document shedding light on the discrimination meted to the minority community. Finally a stage was reached when Pandits were hounded out of their prized habitat and made refugees in their own country in year 1989-90.

A Little urchin selling newspapers had many bundles on his head and in his arms. A kindly passerby asked him : "Beta, don't get tired of carrying so much load?"

"Not at all, sir," replied the boy cheerfully. "I don't have to read them; I only sell them."

From Bano—Contributed by Farzana Furqan, Lucknow

FOOTPRINTS IN THE SANDS OF TIME

SARDAR VALLABHBHAI PATEL

—B.L. Khar

Taking an over view of the current Indian polity, it presents a wrangled-tangled- twisted mess. Corruption rampant at all levels, criminalization of politics, appeasements, weekned and solicitous foreign and home policies, impotence of the sons of soil to provide an impassioned lead, fast erosion of the national spirit and international understanding, abject failure to contain and curb extremism and terrorism are some of the stagnating features of our 'shining' nation. One would, therefore, wish some iron-willed and cobalt-fisted giant of a man to emerge from somewhere to undertake the gigantic task of reversing the degenerating trend, speedily and effectively. No less a person than the one possessing the grit and determination of Sardar Vallabh Bhai Patel could, imaginably, help us out of the present predicament.

Born on 31st October, 1875, in the Kaira district of Gujarat, Vallabhbhai showed signs of leadership, determination, fearlessness, organizing capacity and persuasive power from his early school days. His devotion to duty is exemplified by a famous anecdote relating to the death of his wife in 1909: Ignoring the telegraphic intimation about the death of his wife, received by him while he was pleading in the court, he continued to plead, successfully, till the pronouncement of the judgment. G.V.Mawlankar, the first Speaker of Lok Sabha, described him thus: *"A smart young man., stern and reserved, his eyes piercing and bright, not given to many words,...., talking with an air of confidence and superiority whenever he opened his lips. Such was the new barrister who had come to Ahmadabad for Practice"*. Coming in contact with Gandhiji after the latter's return from South Africa in 1915, he entered the Gujarat Sabha of which Gandhiji was the President, in 1917 and later became its Secretary. That was the beginning of an uninterrupted divine relationship of mutual trust and devotion between the two. The rest is the history of ceaseless Satyagrahas, Disobedience Movements, Diplomatic manouvralibilities etc, finely but firmly intertwined with that of Gandhiji's life, all directed

toward attaining freedom which, no doubt, came, but in a truncated form. This sterling bond of more than thirty years came to a grinding halt on January 30, 1948, only a few minutes after the two had met.

There were 565 India-linked princely states. Sardar Patel, the then Minister for Home and State Affairs, under the Provisional Government, was given the exclusive responsibility of welding a united and strategically secure India in time for the transfer of power. Recognized to be a man of integrity having practical acumen and resolve to accomplish a monumental task, he was considered the best man for the task by all -- the Congress, Lord Mountbatten, the British Officials, the Princes, the parliamentarians and above all by Gandhiji who had remarked that the problem of the States was so difficult that he (Patel) alone could solve. Patel chose V.P. Menon, a senior civil servant, as the secretary of his Ministry. The draft for Instrument of Accession was devised. Patel began lobbying vehemently, invoking the patriotism of the monarchs. From June to August 15, 1947, 562 of the 565 states signed the Instrument of Accession. Junagadh was forced to invite Govt. of India to accept the reins of the state, which was followed by a plebiscite, in Dec. 1947, in which 99% people chose India over Pakistan. Hyderabad, was annexed, at the behest of Patel through an armed intervention. The Maharaja of J&K, having initially dilly-dallied, finally signed the Instrument of Accession, but only after Pakistan had sent its tribal raiders/regular army to occupy the state, in Oct. 1947. The state was, however, officially integrated into the Union, in 1957, with a special status made for it under Art. 370 of Indian Constitution.

Coming very close, in the matter of his attainments, to his mentor, Mahatama Gandhi, the *Father of the Nation*, Sardar Vallabhbhai Patel after emerging as the *Builder of the Nation*, attained his Nirvana on Dec. 15, 1950. But we need him, the Sardar -- *his incarnated self* — now as much as we needed him during the freedom struggle and immediately thereafter.

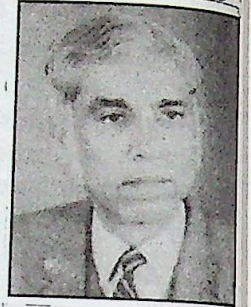
MONGOLS AND KASHMIR

—Dr. B.N. Sharga

The Kashmir Valley, is surrounded from all sides by high mountains but it has never remained completely insulated from the outside world, even in ancient times. Being a fertile land rich in natural resources of flora and fauna it was a great centre of attraction for different races and nomadic tribes even in pre historic times. It was actually a melting pot of different civilizations. It was also known as Sharda Desh and its Sharda Peeth was the highest seat of learning where the scholars from different lands used to come to excell in Vedic Sanskrit and to quench their thirst for knowledge and wisdom.

The ancestors of all the Kashmiris were actually migrants, who were brought from different places by Kashyap Muni to settle there, simply because the Kashmir Valley was initially a water body known as Satisar. So there was no question of any population having thrived there. Some ancient tribes used to live on the peaks of the mountains, the most prominent among them were the Nagas, whose chieftain was Neel Nag. As per legend the kingdom of this Neel Nag was extended from Kashmir to Delhi. After the death of all the five Pandava brothers, king Parikshit the son of Abhimanyu was born who was the ruler of Hastinapur. He, while hunting in a forest asked water from a saint, Sameep, who was in deep meditation at that point of time. When King Parikshit did not get any response from the saint, he in anger put a dead snake around saint's neck. For this unwarranted action the saint's son Rini cursed the king that he would die within seven days due to the bite of a deadly poisonous snake Takshak. After this incident a fierce battle took place near Delhi between Nagas and the forces of Janmajeya in which Nagas were defeated. The Nagas then took refuge in central India. The places where they got settled subsequently came to be

known as Nagpur and Chhota Nagpur. The descendants of this ancient Naga tribe of Kashmir, after coming into Brahminical fold started writing 'Nagu' as their surname. Pandit Jagat Ram Nagu used to



live in Kashmiri Mohalla, Lucknow around 1850. His descendants still live in Lucknow, Bhopal, Narsinghpur, Dehradun and Delhi.

It should also be mentioned here that Huns, Shaks, Kushans, Greeks, Romans, Chinese and ancient Mongols a nomadic warrior tribe, who used to worship different dieties before the advent of Islam, all came to Kashmir at different points of time in its long chequered history. Many of these clans and tribes later on came into the Brahmanical fold under the magic spell of **Adi Sankara** (788-820 A.D.).

According to European scholars and historians king Soloman is said to have drained out the water of the legendary Satisar lake and Moses is reputed to have led his followers from Egypt into Kashmir. Likewise, it is also said that Jesus Christ, came to Kashmir and was buried in Srinagar. The latest researches have revealed that Jesus Christ did not die on the cross. He was taken down from the cross by his friends while he was still alive and very secretly smuggled out of Jerusalem to a more secure and safer place from there. He made his way to Kashmir along with his followers, where he lived upto the age of hundred years and after his death was buried at a place known as Rozabal in the main Srinagar city. His foot prints on a rock and some inscriptions in the Hebrew language are there on his tomb. That is why the Kashmiri Pandits are often referred to as the descendants

of the lost tribe of Israel. Dan Brown has won the case in a London court on 28th March, 2007 for his block buster novel *De Vinci Code* in which he raises the possibility that Jesus Christ married Magdalene and had a child from her. After the crucifixion, Magdalene fled to France and the Christ's blood line is still surviving in this world.

It is important to mention here that in the earliest times the city now known as Multan in Pakistan bore the name of Kashyapapura derived from Kashyap Muni, who was the father of Adityas and Daityas, the sun-gods and Titans of Hindu mythology. Multan is mentioned in the works of Hecattius, Herodotus and Ptolemy. General Cunningham believes that Kashpeiraia of Ptolemy was the capital of the Kraspeinaeir kingdom whose dominions extended from Kashmir to Multan, which must be an important city in Punjab towards the second century of the Christian era. Five hundred years earlier, Multan perhaps appears in the history of Alexander's invasion as the chief state of Malli kingdom, which the Macedonian conqueror utterly subdued after a desperate resistance.

Kalhan Pandit completed his famous *Rajatarangini* much later in 1148 A.D. He based his work on a mythological Sanskrit text known as *Neelmat Puran*. So in true sense it cannot be taken as a historical treatise. Moreover, Kalhan Pandit had his own limitations simply because at that point of time it was not possible to determine the genetic code of various races and tribes scientifically to classify them. Kalhan Pandit in his *Rajatarangini* mentions the names of various sects like Mlechhas, Nishadas, Khashas, Yakshas, Dards, Bhattas, Bikshas, Ekangas, Damaras, Tantris and Nayalks. Actually Mlechhas were the Greek settlers of the Alexander's army, who stayed back in the Kashmir Valley. When Galileo said that the earth is round and it revolves around the sun he was stoned by the people as no body was

prepared to digest his theory. Likewise the writers generally take *Rajatarangini* to be the gospel truth and nobody is prepared to analyse its contents scientifically with an open mind.

The time has come now, when we should leave our age old crab mentality. The system of ascertaining the age of various artefacts discovered in various excavations by carbon dating was also not evolved during the time of Kalhan Pandit.

Dr. Alok Kumar Qanungo of Deccan College excavated some sites at Kapiya village in Khalilabad in 2004 and discovered amphoras (wine containers used by Romans). According to his findings glass manufacturing technique in India was brought by Romans in 1st and 2nd century A.D. and their association with Kashmir cannot be ruled out. Likewise the technique of minting gold coins was brought by Greeks in India. It has been established by recent researchers that India had in ancient times trade links with central Asia via Kashmir and in the East with Tibet and Sinkiang via Sikkim. The Kashmir Valley was connected through Gilgit and through Wakhan corridor.

When Altumish became the ruler in 1217 A.D., Ghayasuddin Balban hatched a conspiracy to overthrow him. He sent his emissary to Iraq to seek help from the Mongols. At that point of time Mongol forces had their big concentrations at Iraq, Samarkand and Bukhara. This started constant invasions of Mongols for about a century. The Mongol settlers founded Mughalpur at Lahore and Mongolpur at Delhi. As Mongol warriors were from highlands and cold climes so naturally Kashmir was an ideal place for them. They made deep inroads into Kashmir in preference to hot and humid plains of Punjab.

According to Kalhan Pandit the kings of Kashmir during its dark period of history were cowards and highly corrupt variety, cruelty and greed were their basic instincts. The Kashmiri court was a place where only

buffoons and jokers and whosoever was well versed in narrating the scandalous stories about the whores and courtesans used to dominate the show. The royal court was filled by prostitutes, idiots, villains and corrupters of young boys. Taking full advantage of this highly fluid political situation Zulkadar Khan (Dulchu) a Mongol chieftain invaded Kashmir in 1319 A.D. looting, killing, raping Kashmiri women and girls and capturing slaves for their service. The coward Kashmiri king Suhadev at that time ran away from the battle field and took refuge in the dense forests of Kishtwar. When Dulchu left the valley after creating mayhem and ransacking it, surprisingly Rinchen a Tibetan prince of Mongol descent appeared on the scene and became the king of Kashmir in 1320 A.D. He married a local Kashmiri girl Kota Rani, who was the daughter of Ram Chandra commander in chief of king Suhadev. No proper documentation was made of all these Mongol invasions. Whatever written records were there in the form of rare hand written manuscripts were all either burnt down or dumped into the Dal Lake later on by *Sultan Sikander Butshikan* (1389-1413) to deface the real history of Kashmir. Mass killings and conversion of the Kashmiri Pandits at the point of sword took place. It is generally said that only 11 Kashmiri Pandit families were able to save their lives and protect their religion by hiding in deep forests and caves. These Pandits later on brought women from South India and married them to increase their numbers. Many Brahmins from Bengal and Maharashtra came to Kashmir during the rule of Zainul Abideen (1420-1470) and settled there.

When Zainul Abideen (1430-1470) became the king of Kashmir, he requested Mirza Shah Rukh (1405-1447) who was the ruler of Samarkand to send Mongol scholars to Kashmir. During the reign of Zainul Abideen in Kashmir many Mongols being good fighters got employment in the army on

various posts. These Mongols married local Kashmiri women and settled down in Kashmir. Not only that many Kashmiri Pandits, who had left the valley earlier again came back to start their lives a fresh in Kashmir leading to the first division of the community into *Malmasi* and *Bhanmasi*.

It must also be kept in mind that the term Mughal in the Persian language is used to describe a Mongol. Babar who laid the foundation of the Mughal empire in India in 1525 after defeating Ibrahim Lodhi in the battle of Panipat near Delhi was a direct descendant of the great Mongol warrior Genghis Khan (1162-1206). His son Akbar conquered Kashmir in 1586 after ousting the last Kashmiri Sultan Yusuf Shah Chak. Jahangir had a great fascination for Kashmir. He has described the beauty of Kashmir in the following Persian couplet composed by him.

Gar firdaus bar rue zaminast

Haminasto haminasto haminast

Jahangir apart from his main consort Noor Jahan had in his harem a Kashmiri princess besides the daughter of Maharaja Kalyan Singh of Bikaner as secondary queens. All the marvellous gardens in Kashmir were created by the Mughals (Mongols). For Mughals Kashmir always remained a place for pleasure, and relaxation. For trade, commerce and better administration they built a road connection Lahore and Srinagar known as the old Mughal route. This was a main link between India and Kashmir till the partition of the country in 1947.

Kashmir remained under the Mughal rule till 1752. After that it was taken over by Ahmad Shah Abdali and Kashmir became a part of the kingdom of Kabul. So in short it can easily be said that Mongols and Kashmir are inseparable. The great philosopher Confucius has very rightly said that "the superior man understands what is right, the inferior man understands what will sell".

[Manohar Niwas, Kashmiri Mohalla, Lucknow -226 003]

A HISTORICAL ANECDOTE

The Black Brahman Chanakya And Maurya Empire

— B.L. Khar

Chanakya, born a Jain-Brahman, (350 BC), was black, thin and lean with penetratingly dazzling and awe-inspiring pair of eyes. He accomplished an amazingly daredevil feat of integrating almost the whole of India and building a centralized strong empire. Banished from Patliputra by the Magadh King, Mahapadma, he fled to Texila where he became an Acharya (Professor) in Political Science in the Texila University. It is said that he picked up Chandergupta, a destitute belonging to a migrant Maurya family, brought him to Texila and got him trained in warfare. Chanakya carefully planned and executed his strategies, overthrew the Mahapadma and paved the way for Chandergupta to ascend the throne of Maghda kingdom. Soon, Alexander died in Babylon in 323 BC, leaving Chandergupta to occupy the Panjab. He subsequently defeated Alexander's general, Selucus, and annexed a part of his territory of Afghanistan up to Kabul and also married his daughter, Helen. Chandergupta became master of a mighty state and the founder of the first Indian Empire. It covered the whole of India and extended to Kabul. Chanakya thus became the architect of this vast Empire, playing a dominating role in its establishment, growth and preservation. He became the Prime Minister of the first Maurya Emperor and also earned, appropriately, the epithet of Raja-Guru. Patterned after his text "Arthashastra", written by him under the name of Kautilya, the Maurya Empire served as a model of excellent administration at least for three generations.

Writes Nehru about Chanakya : *"He has been called the Indian Machiavelli. But he was a much bigger person in every way, greater in intellect and action. Bold and scheming, proud and revengeful, never forgetting a slight, never forgetting his purpose, availing himself of every advice to delude and defeat the enemy, he sat with the reins of empire in his hands and looked upon Emperor more as a loved pupil*

than as a master. Simple and austere in his life, uninterested in the pomp and pageantry of high position, when he had redeemed his pledge and accomplished his purpose, he wanted to retire, Brahman-like, to a life of contemplation".

According to a legend, Chanakya started adding a small amount of poison in Chandergupta's food so that he would get used to it and save himself from being poisoned by enemies. One day the empress, shared the food with the emperor while she was pregnant. Since she was not used to eating poisoned food, she died. Chanakya cut open the belly of the queen and took out the baby whom he named Bindusara. Later, giving up his throne to Bindusara, Chandergupta lived as an ascetic before dying of voluntary starvation according to the Jain tradition. Chanakya meanwhile stayed on as the Prime Minister of Bindusara who had another Minister, Shubandhu who did not like Chanakya. Shubandhu told Bindusara that Chanakya was responsible for the murder of his mother. That set the Emperor against Chanakya who realizing that he was at the end of his life's journey, donated all his wealth to the poor and sat on a dung-heap to prepare himself to die by voluntary starvation. Meantime Bindusara heard the full story of his birth and sought forgiveness of Chanakya who did not relent. Shubandhu pretended to wean back Chanakya, but actually never wanted him back. He slipped a smoldering charcoal ember inside the dung-heap on which Chanakya was sitting. The dung heap caught fire and the builder of the great Mauryan Empire and the author of Arthashastra was burnt to death - (283 BC).

According to another legend, Chanakya demitted the Prime-Minister's office and spent the rest of his life as the Chairman of the Patliputra University.

[Refs: Nehru's *Discovery of India*; H.G. Rawlinson's *Indian People*"; Yagadut Sharma's *Ac' Chanakya*; *Britannica Ready Refs*]

GENIUSES WERE BRANDED IDIOTS



—K.R. Morthy

Churchill as a child was so dull that his father thought he might be incapable of making a living in England. Charles Darwin did so poorly in school that his father once told him, "You care for nothing but shooting dogs and rat-catching, and you'll be a disgrace to yourself and your family."

Many great men and women had initial failures.

A leading magazine ridiculed Tennyson's first poems. Another story says that Tennyson's grandfather gave the lad 10 shillings to write an elegy on him. He said, "There, that's the first money you ever earned from writing poetry, and take it from me, it will be the last."

When Edward Fitzgerald sent the manuscript of *The Rubaiyat of Omar Khayyam* it was not printed by the editor of *Fraser's Magazine*. He, therefore, took back the poem and printed it at his own expense. When it could not sell at half a crown a copy, he reduced the price to a shilling, and ultimately placed it in the "penny box outside his door" where some copies were picked up by passers-by. When the copies reached the hands of Rossetti, Swinburne and Sir Richard Burton, the book gained publicity and the price of the book soared to a guinea.

At 55, Sir Walter Scott was 600,000 pound sterling in debt and through his efforts paid the amount in full and built a lasting reputation.

Karl Marx, would have died penniless were it not for his aristocratic childhood sweetheart Jenny von Westphalen and his lifelong collaborator and financial angel, Frederick Engels.

The famous inventor Edison (who was well known by then) wanted a bank loan to

start a new project. But he was refused a loan by his banker when he said "it will take two years to know whether a new product will come out or not."

Benjamin Disraeli, struggled in his life to become great. He was defeated thrice in parliamentary elections. When he made his first speech in Parliament, he was jeered and ridiculed. He cried out. "The time will come when you will hear me." The time did come!

In the case of many great people success came late in life.

At 70 George Bernard Shaw won the Noble Prize. At 71, Mark Twain turned out his two books *Eve's Diary* and *\$ 30,000 Bequest*.

Gladstone took up learning a new language when he was 70. He became Prime Minister of England at 83. After retiring from the US presidency, Thomas Jefferson found time to make invention and innovation. He was already over 70. Joseph Haydn, the music composer, gave the world the matchless oratorio. "The Creation" when he was 66. At 73. Thiers established the French re-public and became its first President. At 80, Verdi wrote "Falstaff". At 80, Vanderbilt added more than \$ 100 million to his fortune. Titan, the celebrated painter, painted till his death at 99.

Some great men have spent most of their lifetime on their monumental works. Perseverance and persistence pays. Daniel

Webster spent 36 years on the job of making a dictionary. Michelangelo spent seven long years painting the Sistine Chapel. Gibbon worked on the *Deline and Fall of the Roman Empire* for 20 years.

Perfection requires painstaking efforts. Beethoven wrote and rewrote his pieces of music at least a dozen times. He was completely deaf yet he composed his masterpieces. In the first year of his business (1905) King Gillette sold 50 razors and 200 blades. That was just a "shaving" grace!

There are others who have achieved fame in spite of physical handicaps. Jorge Luis Borges, the Argentine poet was blind. Louis Braille was blinded at the age of three. The master writer of Greek epics, Homer, was a blind poet. Helen Keller was blind and deaf, from the age of two. Joseph Pulitzer became blind at the age of 40.

Some great men have shown their genius early in life. Many others never lived beyond 40, but achieved fame in their respective fields.

Alexander was a mere youth when he fought the Wild Asian hordes that stormed Europe. Napoleon conquered Italy when he was 25. Byron, Raphael and Poe died at 37, after writing their names amongst the world's immortals. Srinivasa Ramanujam, the Indian mathematical wizard, died at 33. Socrates, the Greek philosopher, was put to death at 31.

Many scientists, poets and writers had to make a living in another vocation, while they pursued their pet interests as time permitted.

Geoffrey Chaucer - the author of *Canterbury Tales* was a soldier and later comptroller of petty customs. Daniel Defoe (author of *Pilgrim's Progress*) was a bricklayer and later a shopkeeper. Sir Arthur Conan Doyle practised medicine at Southsea,

and later shifted to London. Somerset Maugham was physician by vocation.

Isaac Newton was a master of the mint. Charles Dodgson (Lewis Carroll) was a brilliant student and mathematician.

In some instances, latter-day geniuses were branded idiots in their schooldays, a few of them did not have any formal education.

Churchill, as a child was so dull that his father thought he might be incapable of making a living in England. He never had a university education. Charles Darwin (the greatest naturalist) did so poorly in school that his father once told him, "You care for nothing but shooting dogs and rat-catching, and you will be a disgrace to yourself and your family."

The Duke of Wellington was pulled out of school by his mother since he was poor in studies. She got him enrolled into the army believing that he was "only fit for food for (gun) powder." Until he was nine, Einstein spoke haltingly and was slow to respond to any question. His performance in school was so bad that a teacher asked him to drop out saying, "You will never amount to anything, Einstein." Emile Zola, the French novelist was so bad in his studies that he confessed to his friend "I'm a total ignoramus."

As a six year old, Thomas Alva Edison brought a note from his teacher to his mother which suggested that he be taken out of school as he was "too stupid to learn." Henry Ford managed through school with minimal knowledge of reading and writing.

Abdul Gammel Nasser, had a dismal school record between the age of six and 16. He passed only 4 grades in school. Napoleon graduated 42nd in a class of 58 in a military

school. The unknown side of many well-known people may be interesting.

Benjamin Franklin's prospective mother-in-law hesitated to give her daughter in marriage to a printer because there were already two printing shops in the US and she felt that the country could not support a third.

The late maestro, Toscanini once invited Yehudi Menuhin to play the violin. In the middle of the recital, the phone rang. Toscanini motioned Menuhin to continue playing. He then picked up a pair of scissors and cut the telephone wire into two pieces.

In 1912, Henry Ford, returned to America after an overseas trip. Incensed with the changes made by his engineers to his Model-T, in his absence, he ripped the doors, smashed the windscreen and wrecked the rest of the car.

When Sir Christopher Wren was building St. Paul's Cathedral, other jealous architects said that he should provide two extra pillars in a particular portion which was really unnecessary. To satisfy them, he provided two pillars. Fifty years later while some painting was being done, the workers found that the pillars never touched the ceiling. Such was his confidence.

Nathaniel Hawthorne, one of the greatest literary artists of American history, owned his

success to the inspiration of his wife and constant encouragement. When he lost his job constant in the Customs House, his wife beamed with joy and said, "Now you can write your book. I knew you are a genius and some day you will write an immortal piece. I have saved enough for a year from the money you gave me for housekeeping. Hawthorne, sat down and wrote one of his finest books, "The Scarlet Letter".

Dr. Albert Schweitzer admits that occasionally his African patients proved troublesome. One ate the ointment prescribed for skin infection. One swallowed in one gulp a bottle of medicine supposed to last a week. Another persisted in the belief that the doctor was a sacred leopard in disguise.

"Old Mother Goose" was a real person whose maiden name was Foster. In 1665, she married Isaac Goose, who died leaving her a widow with 10 children. For the entertainment of this large brood she wrote many nursery rhymes which were collected and published by her son-in-law, Thomas Fleet.

Despite their greatness, many famous people had their weak spots.

O. Henry was imprisoned in 1898 for five years for embezzlement of funds from the first National City Bank.

A very old widow had an only son. Everytime he brought a present for her, she would say "Son keep it for visitors— aaiya gayey layee."

Then she arranged a marriage for him. It was a disaster as the son did not take to his bride. His mother tried to persuade him : "Take her out with you somewhere where she can be alone with you," she pleaded.

"No ma," replied the son, "let her stay at home— aaye gayey layee."

A WORD ON HEALTH CARE

AILMENTS RELATING TO GASTROINTESTINAL [GI] TRACT

—Dr. J.L. Saraf

Indigestion, abdominal pain, cramps, diarrhea, constipation are some of the common ailments relating to Gastrointestinal Tract. Generally, these symptoms disappear of their own or can be treated with ordinary mild medication or home treatment including a change in dietetic regimen. For instance, an occasional problem of 'loose-motion' can be set right easily through immediate dietetic restriction; intake of 'Electral-Fluids' being indicated as a safeguard against dehydration. Similarly, 'constipation' can be removed by sufficient intake of fluids and leafy vegetables and fibrous food-stuff (Collulose-Diet); purgatives are indicated in acute cases. In case, however, the symptoms don't disappear within a couple of days, consultation of a physician becomes quite imperative as problem may be because of some type of infection in the GI Tract. There may be some viral or bacterial infection, such as *Salmonella*, *Shigella*, *Compylobacteria* or *E. Coli* etc., or some intestinal parasites such as Amoebas or Giardiasis present, in the tract. The physician may prescribe some pathological tests on the basis of which proper medication can be prescribed to ensure complete cure.

There, however, are some other problems related to GI Tract, more serious in nature, which may need immediate investigation, management and treatment. These are:

- (a) **Gastritis and Peptic Ulcers.** These are caused by a Bacterium known as *Helicobacter* a Pylorus, commonly called *H.Pylori*. The chronic use of drugs or certain medications weaken the protective mucous coating of the stomach and the duodenum, allowing acid to get through the sensitive lining of the stomach causing sores or holes in the lining of the stomach and duodenum. That, in turn, can cause

bleeding. Immediate management and treatment through proper medication and dietetic restrictions are indicated for treating the conditions.

- (b) **Inflammatory Bowel Disease (IBD):** It is chronic inflammation of intestines that affects older people, kids, teens and adults, alike. There are two major types: (A) Ulcerative Colitis which usually affects the colon and rectum, and, (B) Chron's Disease which can affect the entire GI Tract, from mouth to anus as also the other parts of the body. The conditions are treated by medication, I.V. feeding, if necessary. Surgery may have to be resorted to to remove inflamed/damaged part of the tract.
- (c) **Irritable Bowel Syndrome (IBS).** It affects the colon and may cause recurrent intestinal cramps, bloating, constipation, and diarrhea. The conditions can be treated through change in dietetic habits and life style and reducing stress. Medication may be prescribed for removing constipation or controlling loose motions.

What is important for managing the above GI Tract problems is to understand the diet, its kind and quantity, that becomes easily digestible by an individual and adapt to it by hit and trial method. A balanced diet should contain carbohydrates, proteins, fats, vitamins, minerals, salts and fiber in right proportions. Absence of or presence in a disproportionate ratio of any element proves harmful. For instance, absence of protein can cause arrest of physical growth, inability to repair/heal wounds. Similarly, lack of carbohydrates and other energy-elements can leave one tired and fatigued. Contrary to that, too much of energy food may lead to obesity which condition can be corrected by undertaking proper physical exercises for burning superfluous calories.

TOWARDS A SELF-RELIANT K.P. COMMUNITY

—C.L. SADHU

Despite the continuous struggle the displaced and dispossessed K.P. Community has undergone during all these years of exile rehabilitating in a quasi-permanent settlement, one of the most crucial, ascendant and prior problem which is eating into the vitals of the desperate parents in both camps/non camps is in respect of growing unemployment of the educated and semi (partially) educated youths. Whereas 2.00 lac posts were being committed, the state govt. has filled up sizeable number of posts during the last three years including "Healing Touch" to the militancy affected among the majority community in the valley even rehabilitating the surrendered militants. In contrast a step-motherly treatment has been accorded to the displaced K.P. youths and not a single placement has been made during all these years of exile. We are being looked upon as a hostile ethnic group with contempt. We have, therefore, to have a deep introspection with a strong conviction, and carve out a strategy on war-footing and with firm foundations to achieve self-sufficiency and self-reliance.

Conceptual Clarity

Self-reliance is an ethos, a mind-set or frame of mind continually to be developed and shaped particularly among the younger generations so that they help themselves to discover their potentialities and innate capacities and to reinforce these for the benefit and growth of the self and the overall growth of the community without any external support or dependence. Looking into the attitude of the K.P. Community as a whole, we have in the past looked down the skilled / semi skilled occupation as something not conforming to our honour and the dignity as a whole, most of the occupations which could

give us a productive return are altogether discarded. Occupations entailing low profile menial work are being preferred if some security and safety is assured by the employers the state and the govt.

A self-reliant community is the one who is gifted and endowed with a vision to assess the full and complete knowledge of its resources in terms of its Men, Material and Money and also to augment and mobilise the outside resources and thence to initiate set of programmes and activities to utilise these resources for the growth and development of the community's health and environment.

Content

The content of these self reliant set of programmes envisages the setting up of institutes-Educational, Technical and Professional at various levels and to select the appropriate courses in all disciplines directly in relation and proportional to the scope of various occupational opportunities available to our younger generations. A little job analysis and occupational trend is required to be conducted by the experts in this direction to make it more appropriate and scientific. This is a preliminary exercise the data of which is readily available at National Council of Education Research and Training (NCERT & T), National Institute of Educational Planning and Administration (NIEP & A) and Manpower Planning Organisation at Central Level.

Maharashtra offers courses in the maximum variety of Engineering branches at Degree and Postgraduate level including degree and Postgraduate Courses in Medicines, Pharmaceutical disciplines and para-medical courses. Almost all other R.E.Cs, I.I.T.'s and National Institutes of

Technical Education provide the updated courses at Technical/Professional level. Courses related to Information Technology (IT) and Computer Technology/ Computer Application at Degree/ Postgraduate and M-Tech Level as for instance. related to Hardware-Machine Designing, maintenance and advanced technology or in the case of Software-Languages, Graphics (Industrial & Fashion designing), Programming, Biotechnology, Bio Information (Computer with Biology), Electronics and Telecommunication, Management Courses at different levels, Agriculture Courses at Degree / Postgraduate level in Polytechnics and Industrial Training Institutes, Productive Self-Employment Schemes and Entrepreneurship. Among the whole content of occupational oriented courses, few courses could be selected by experts in consonance with the latest occupational trends and available job placements.

In the general education at least two Senior Secondary Schools at +2 levels and two colleges of Education at B. Ed. Level including Commerce Colleges to be setup one each at Delhi and Jammu forthwith. This shall pave the way to a large extent in the placements with the occupational opportunities available in the Educational Departments of the Central/State Governments.

A central institute located at the NCT Delhi may be seriously contemplated to be setup for our talented youths for the prestigious civil / Administrative and Foreign, I.A.S / I.F.S / I.P.S courses starting with IAS to be extended and expanded later to include other disciplines phase wise. This shall stimulate a qualitative spirit attitude among the growing youths.

Operational Strategy

In view of the conceptual clarity and the content to be pursued vigorously on war-

footing, the operational strategy has to be adopted with the community resources at hand and resources likely to be made available with a view to achieve self reliance.

There has to be a strong initiative to revitalize the **Koshur Samchar Association** Managing Committee earlier mostly comprising of Kashmiri Pandits residing in North-Delhi having acquired the possession of Plot No's.112-113 at Shakti Nagar after obtaining the approval of Ministry of Rehabilitation, Government of India for its sale together with the grant-in-aid, registered in June 1960 and Rs. 50000/- provided by AIKS for construction of its Enclosures and other ancillary safety / security measures. I appeal to the Hon'ble Managing Committee Members through this write-up which I have no doubt is fully endorsed that the Samchar Association need to merge with AIKS and the Plots need to be utilised accordingly for the construction of the aforesaid plans. The modalities including the legal implications may be worked out jointly and ways & means for procurement of the land at other places including at Pamposh Enclave and Ghaziabad which is probably on the AIKS cards may be explored.

The J&K Shrines / Religious Hindu Bill framed by AIKS already sent to His Excellency Governor and brought and by the state govt. for comments needs a strong follow-up for its legislation so that one of the objectives relating to Finances be utilised for setting up of Technical/Educational institutes / Training institutes and production vocational centres. Till such time the legislation is passed, the Amarnath Shrine Board, the Durga Nath Trust, Chekhreshwer Hari Parbhat Trust, the Dharmarth Trust which has under its control number of Chadawa yielding Asthapans and Temples in the valley - Shankracharya Temple, Kheer Bhawani Tulla Mulla Ashthapan, Shiva

Temple Pahalgam etc. can be approached for financing the setting up of the outlined institutes and centres.

AIKS Trust is a potential source and in accordance with its own constitutional commitments and objectives, the resources whatsoever have to be utilized for the gigantic task without any reservation by the Board of Trustees once the Blue Print is framed.

A special drive has to be initiated by the AIKS in exploring ways and means to augment a sizeable resource through its affiliates and committed members-Life Members, Patrons, Philanthropists, Industrialists, Business Organisations, Overseas K.P. Association / K.P. Forums, NGO's and the like.

Conclusion

For an excellent conceptual frame-work of the Project (s) to be pushed to forward moments, a high profile committee - a group of nearly 11 personnel of K.P. Origin with high Technical/Educational expertise committed to this noble cause for the community may be constituted by the AIKS Executive with strong commitment, motive and drive to initiate implementation of the operational strategy with the ultimate objective of achieving self-sufficiency and self-reliance.

A Manager of a branch bank found he had no space left to store old records. He wrote to his regional manager for permission to destroy old records. The regional manager wrote back : I do not mind your destroying old records but please make sure you keep photo-copies of all destroyed papers.

*Contributed by
Vir Inder Singh, Gurgaon*

Gems for Thought & Action

1. Wisdom is a Weapon to ward off destruction. It is the inner fortress which the enemies cannot destroy.
2. Make Celibacy your horse, Patience your saddle, Discrimination your arrow, Vigilance your sword, Serenity your shield, and Courage your Helmet; equipped thus enter the Battle-field of life and fight all obstacles which come in your way. Success is yours and granted.
3. Fitness is not just a state of body. It means relaxation- not only of the organs and nerves but also of the mind.
4. Forced idleness leads to apathy and absence of maturation for physical fitness. One should Die in his Boots.
5. God is infinite, so is His description. His creation is infinite & so is His bounty. His observation is infinite and so is His perception. The Limits of the Secrets of His heart cannot be fathomed. The Limits of His Creation cannot be ascertained. It is not possible to know the beginning or end of it. Countless law longed to comprehend His limits but could not ascertain. Nobody knows the limits. The more we know and say the more remains to be said.
6. The source of all glory and success is acceptance of whatever comes our way as ordained by God according to our Karma.
7. Health is the greatest possession. Contentment is the greatest treasure. Confidence is the greatest armour and "non-being" is the greatest Joy. Try to achieve it.

P.N. Tiku
*Former Senior Deputy Manager
(IAC)*

Two Poems

by Prof. K.L. Tiku

[These are the two latest pieces of Prof. Tiku showing, beyond doubt, that he has all the makings of a good poet. Of the two, his "Mystery", is justifiably severe on the prevailing unpredictably disarrayed socio-political scenario obtaining at the global levelEditor]

Mystery

Could not unfold the mystery
One is prodigal, the other pauper
One tramples the loaves
and the other starves
Some possess in abundance
and some beg and decay
One is robust and stout,
the other carrying the ailing body
Illiterate dominate,
the knowledgeable falters and is ridiculed
The treacherous flourishes
The honest forced to sell
his organs
Debauchers are rewarded
and
the pious are lynched
Goons share the power
and tear people apart
The apostles of truth
are nailed to death
Baffled, I am
where the fault lies ?
In YOU
or
in US.

Optimistic

Sparkling and smiling sky
was suddenly overcast
with dreadful draughts
The monstrous clouds spread darkness
and the demonic figures
showered the fiery flames
Deafening bursts turned the faces pale
Vultures and kites dived deep
to devour
Every soul shrilled, shivered and sank,
prayed within for life
and then after a long tearful wait
blew a pleasing breeze
The clouds diffused
The relaxed rainbow smiled
The gloomy wrinkles were no more
Hovering white pigeons brightened all
Every sullen face looked optimistic

A School teacher asked his students to use the Hindi expression *Karey Karai peh paani pher diya* in a sentence to explain what it meant. A bright lad replied "after urinating he pulled the chain and flushed it down."

GITA JI

—N.N. Mujoo

Bhagvat Gita is Fifth Veda envisaging Sanatan Dharma practised by ancients in search of self realization.

Bhagvat Gita is the Granth of Divinity and Duty (Dharma and Karma); based on the dialogue between Lord Krishna and his close cousin and disciple, consequent upon the latter's hesitation to launch the Dharma Yudha, popularly known as Mahabharata i.e. the battle between Pandvas and Kaurvas viz Good vs Evil. Upon this the Lord elaborates to Arjuna, the spirit of Divinity (Dharma) and Duty (Karma)

Bhagwat Gita is not limited within the boundaries of India and is not followed by Hindus only. It has attracted the worldwide respect and regard as a Divine Scripture ever written on the surface of the globe. I quote the following as :

(a) *PIERRE TRUDEAU, Prime Minister of Canada (1968-79, 1980-84) :*

"Gita is not the Bible of Hindus but the Bible of humanity"

(b) *WARN HASTINGS the Viceroy of India :*

"Bhagwat Gita is the gem of humanity. Such ancient writings of India would survive when the British Dominion in India shall long have ceased to exist and when the sources of power and wealth which is once yielded, are lost to remembrance."

(c) *ADVIN ARNOLD* translated Gita into English and named it "The Song Celestial". The translation of Slokas 62 and 63 of second chapter is given as under :-

If one,
Ponders on subjects of senses there springs
Attraction, from attraction grows desire
Desire flames to fierce passion, passion breeds
Recklessness, then the memory—all betrayed
Lets noble purpose go and saps the mind
Till purpose mind and man are all undone

(d) *ALBERT EINSTEIN; the saint scientist :*

"Religion without science is lame and science without religion is blind"

(I understand that the scientist have had the impression of Gita on his mind which he translated in his own style, as religion and science are substituted for Dharma and Karma viz Divinity and Action (duty)

(e) On reading 'The Song Celestial by Arnold, Gandhi's faith in Gita became stronger and he felt inner voice to learn its original in Sanskrit script. Having meagre knowledge of the language, he felt helpless. Nonetheless, being a man of determination, he not only learnt Sanskrit but also memorised the holy verses by heart. He says :-
"To me the Gita became the guide of conduct. It became my dictionary of daily references"

Gita was the soul of Gandhi and his faith, language and actions were based on non-possession, non-violence and equality. It was because of the teachings of Gita that he became the "Father of Nation" and shook out the roots of British empire with the simple weapon of "हे राम"

(f) Back home Parmanand of Mattan has verily emphasized the theme of Gita in his "ZAMINDARI-Poem" as under :-

कर्मभूमिकाय दिज्ञि धर्मकबल
सन्तोष ब्याल बोवि आनन्द फल

"Karam Kheshtira be strengthened by Dharma. The seed of Contentment will produce the fruit of Ananda/Bliss/" Eternal happiness.

तथा अस्तु

MATRIMONIAL

WANTED BRIDE FOR OUR ONLY CHILD. BORN 17-10-1981. 5'-8½" BACHELOR PHYSIOTHERAPY RGUMSS. BANGALORE PRIVATE CLINICS IN REPUTED HOSPITALS. VISITING PHYSIOTHERAPIST REPUTED HOSPITAL. LECTURER PARAMEDICAL COLLEGE. TEKINI, KALAVALI AND FULL DETAILS ON DEMAND.

CONTACT : RAMESH/ANSHU KAUL. 702, LALIT APTTS. RAJ PARK, KALVA, THANE (W) M'RASHTRA.

[M - 9820089875, 9820448893]

OR

THE KHERS 101 UPPER LAXMINAGAR (SARWAL) JAMMU-5 [M - 9419212478]

WANTED SUITABLE NON KARKUN MATCH FOR MY SLIGHTLY MANGLIK DAUGHTER (26 DEC 1979) HT 164CMS B.TECH ELEC. ENGG, MCA, PG DIP IN RAILWAY ENGG. WORKING AS SR. EXECUTIVE IN FHP/ICICI LOMBARD JAMMU. PLEASE CONTACT WITH BIODATA/TEKNI.

R.K. HANDOO 22-MANORAMA VIHAR PATTABOHRI, JAMMU

PH. : 2553739, 9419394053

Suitable match invited for my sons:

- (IV) Sunil Dass ; Born: Dec 1974; Height : 5'-8"; Handsome, Good looking ; 10+2, 3-years Dip. In Electrical Engineering & Diploma in Bio Medical Equipments; Working as Engineer (Quality Production) with Tricolite Electric Industries. IMT Manesar, Gurgaon;
- (V) Sushil Dass; Born : September 1976; Height 5'-6"; Handsome . Good Looking . B.Sc, MCA , M.Phil. Computer Sciences, Pursuing Ph.D Computer Sciences and also PGD, Human Rights and Diploma in Space Sciences: Working with IBM. Gurgaon .

Contact Saligram Dass, , H.No 346 Sector-4 Gangyal Jammu
Phone 0191-2480384, Mob-9419686301

Alliances is invited for my son Dr Rajesh Roshan , BDS; Born October 1968; Height 5'-7" owns a house at Haldwani, Nanital; Running his own clinic with modern technology; A Divorcee with one child adopted by his father , Sh Roshan Lal , Ex. Principal , Education Department .

Contact Nos Jammu-0191-2531785/2531168 ; Mob- 9906037636/9906023811
Haldwani; 05946238651, Mob-09412087905.

...from who want to visit him in the lock-up asked, how are you going to get out of this mess?"

The official replied calmly, "I got into trouble for accepting a bribe: I'll get out of it by giving it."

बिजिनेस और प्रबन्ध

एम बी ए!

यानी मास्टर आफ बिजिनेस एडमिनिस्ट्रेशन।

अर्थात् व्यापार का प्रबन्धन और प्रशासन।

आज कल हमारे बच्चे क्या दुनिया भर के बच्चे चाहे जो भी व्यावसायिक शिक्षा प्राप्त करें, चाहे जो भी प्रशिक्षण लें, चाहे आई टी करें या इलैक्ट्रानिक्स, चाहे बायोटेक्नालॉजी करें या नानोटेक्नालॉजी में दक्षता प्राप्त करें, लेकिन किसी अच्छी जॉब के लिए उन्हें एमबीए करना ही पड़ता है। सीधे आर्ट्स या कामर्स पढ़कर भी बिजिनेस के प्रशासन का ज्ञान उन्हें होना ही चाहिए। और हमारे बच्चे ले रहे हैं एमबीए की डिग्रियां, जोक दर जोक।

हमारे बच्चे साबित कर रहे हैं कि वे बिजिनेस की तमाम बारीकियाँ सीख जान सकते हैं, वे बिजिनेस की सेंस पैदा करके फर्म के व्यापार में चार चांद लगा सकते हैं। फर्म उनकी बुद्धि तथा प्रवीणता दोनों से लाभान्वित होती है और अपने इस प्रवीण नौकर के वेतन में वृद्धि करती है।

तो क्या हमारे बच्चे किसी दूसरे की फर्म का व्यापार ही चला सकते हैं अपना नहीं? वे अच्छे नौकर ही हो सकते हैं, मालिक नहीं? शायद ही कोई अपना कोई बिजिनेस शुरू करके अपनी विद्या और प्रशिक्षण का प्रयोग अपने लिए करता हो।

कश्मीर में रहते हुए हम बहुत अच्छे नौकर थे। यदि सरकारी नौकरी मिली तो वफादार मुलाजिम की तरह हमने अपना काम निभाया। यदि प्राइवेट लाला के पास मुंशीगिरी या चौकीदारी की तो ईमानदारी से की। खुद अपने लिए काम करने की हमने सोची नहीं। कहा जाने लगा कि कश्मीरी पंडित सिर्फ नौकर हो सकता है, मालिक नहीं।

ताज्जुब है कि हम खुद को दी गई इस गाली को सत्य साबित कर रहे हैं। फर्क सिर्फ इतना है आज हम नौकरी ऐसी करते हैं कि जिसमें सम्मान भी है। पर मालिक होते तो हमारा मान आदर कई गुना बढ़ता और साथ ही धन की प्राप्ति होती। और यदि उसके बाद हमें जाति बरादरी का भी ज़रा ख्याल रहता तो कई अपनों को, जो अभी पिछड़े और परेशान हैं, रोजगार दे पाते।

मुश्किल क्या है? अच्छे प्रशासकों और प्रबंधकों को काम शुरू करने के लिए पूंजी चाहिए होगी, जिसकी आजकल कोई कमी नहीं। कम ब्याज पर और बड़ी सरल किस्तों में ऋण मिलता है। प्रोत्साहन की कई योजनाएं चल रही हैं। ज़रूरत है तो स्वतंत्रता से सोचने की और अपना बिजिनेस शुरू करने की। क्या हम अभी भी चेत जाएंगे?

मैं और मेरा समय

—अर्जुन देव मजबूर

इस लेख के शीर्षक में अकिंचन मैं हूँ। समय को विभाजित करके देखा नहीं जा सकता। 'मैं' अहम का प्रतीक है और समय आज के संदर्भ में एक क्षण को लाखों भागों में विभक्त करने की प्रक्रिया में निहित है।

"मैं" में मानव के हजारों वर्षों के वे संस्कार मौजूद हैं जो गुफा-काल से लेकर आज के कम्प्यूटर-युग में उसने हाथ और मस्तिष्क के अनुभवों से प्राप्त किए हैं।

फिर भी यदि समय का विभाजन करना हो तो मैं 1924 में कश्मीर के एक दूरस्थ किन्तु ऐतिहासिक ग्राम जैनापुर में उत्पन्न हुआ। सुरम्य माहौल, चरमों की पंक्तियाँ, कौओं का बेद के वृक्षों पर शोर कर आकाश में उड़ना, कोयल की सुमधुर कूक, जो मैंने भारत की राजधानी दिल्ली से पुणे तक एक जैसी सुनी है, हिमाच्छादित पर्वत शिखर जैसे कोई प्राचीन काल का ऋषि समाधि लगाए, जयशंकर प्रसाद की कामायनी के कथानक और दर्शन की तरह गहरी सोच में निमग्न हो। चिनारों पर बैठे "ब्रग" पक्षी नवनीत मक्खन जैसे सुफेद और दिन रात प्रत्येक पहर को निनादित करते हुए। हरे मुलायम मखमल के लहराते धान के खेत, सेब, खोबानी की पुष्प-घटा से कहीं दूर "शीर-चाय" रंग के पुष्प-गुलम लिए आडू (चनुन) के मनमोहक पेड़, संगीतमय रात को भूखे पेट लोगों को थपकियाँ देती घास के छतों से धुएँ के मरगोले से उठती चिन्ताएं, जिन का जिक्र टी०एस० ईलियट भी न कर पाए अपनी एक कविता में, जिसमें वे प्रातःकालीन ग्राम का चित्रण करते हैं, खुला तारों भरा पतझड़ का आकाश जो आज साठ मंजिल से ऊपर रहने वाली अट्टालिकाओं में रहने वालों के भाग्य में नहीं लिखा, गुली डंडा, कबड्डी, तथा भांड-जश्न के लिए खुले चिनार-बाग और चौपाल के लिए खुले आंगन, और बहुत कुछ।

किन्तु इस प्राकृतिक, अनछुई छटा के बीच धनधनाता दारिद्र्य फटे फेरन, सरकारी भाग के धान को काट कर साल में बस दो महीने का भात, दूध बिना "देंयठ चाय" और जीवनदान देने वाला चावल का सत्तू-एक प्राइमरी स्कूल, एक पटवार-खाना, नम्बरदार और चौकीदार की करखत आवाजें और दुःखमय सुखी जीवन। जब मेरा पहला वार्षिक जन्म दिन अमरनाथ की पूर्णिमा से पूर्व चतुर्दश को मनाया गया तो बाढ़ में तैरते गांव के कुछ पंडित हमारे घर खाना खाने आए, ऐसा मेरी माँ-पोशकुज, जो लोक-कथाओं का खजाना अपने अन्दर समोये थी, मुझे सुनाती थी। और मेरे पिता कैलाश कौल जब एक पंडित द्वारा उठाए गए मक्की के भार पर धीरे चढ़कर हमारे कच्चे घर की नाली के पास उतरे तब 'कंठ राम' को इस बात का पता चला। अच्छे क्रद काठी के लोग जो यमराज को भी धत्ता बता दें, धान कूटती महिलाओं का गायन और शाम को रम्भाती गायों की पुकार और बछड़ों की छटपराहट। खेतों में काम करते काली पीठ वाले तपते किसान, पंडित भी और मुसलमान भी। सामन्तों में भी दोनों धर्मों के लोग शामिल। सुना था मैंने पुरखों से जब मालिया उगाहने सरकारी चपरासी आया गांव में और एक कश्मीरी पंडित से अठन्नी का शेष मालिया न मिलने पर उसकी कमर पर एक पत्थर की बड़ी ओखली (कँज) तब तक रखी गई जब तक उसके मुंह से अपने हिस्से की भूमि छोड़ने की बात न निकली।

इसी दुविधा-जनक माहौल में मैंने आंखें खोली। पक्षियों को चावल के कनों पर झगड़ते देख मैं आंगन में बीच-बचाव करने दौड़ता। किसानों को रक्त बहाते देख मेरा रक्त खोलने लगता। प्राइमरी स्कूल में उस जमाने में अंग्रेजी नहीं पढ़ाई जाती। यहां मास्टर जी

थोड़ा पाठ पढ़ा कर हमें पहाड़े रटवाने की आज्ञा देकर पास वाली दुकान पर तमाकू पीने जाते या अपनी कुर्सी पर ऊँघने लगते। इश्क विश्व वर्जित था फिर भी मैंने गांव की एक युवती को मास्टर जी की ओर कंकर फेंकते देखा था। बेचारा मुड़ कर भी देख न पाया, किन्तु उसी शाम दो घटनाएं घटी। एक पंडित लड़का एक विधवा के मकान पर रात को चढ़ते नीचे गिरकर अपनी टाँग तुड़वा बैठा और एक मुस्लिम युवक को अपने ही मजहब की एक सुन्दरी से प्रेम करते रंगे हाथों पकड़ा गया।

मैं पांचवी पास कर, छुट्टी में पढ़ने श्रीनगर पहुंचा। वहां मुझे रघुनाथ मन्दिर मिडल स्कूल में प्रविष्ट कराया गया और एक मुसलमान छात्र को मुझे डेरे तक पहुंचाने का काम सुपुर्द हुआ। श्रीनगर में उस जमाने में (1936 ई०) कोई नई बस्ती न थी किन्तु शहर गांव जैसा गरीब न था। प्रथम अंग्रेज यात्री - मूर क्राफ्ट, जो मेरे जन्म से कोई 100 वर्ष पूर्व कश्मीर आया था, ने ग्रामीण जनता का वही नकशा खेंचा है जो मैंने कमोबेश अपने गांव का खेंचा है। नगर में मिट्टी के छत डले मकान अधिक थे जिन पर फूल निकलने से सारा शहर बसन्तमय हो जाता था। डल, तुलमुल, हारी पर्वत और दसेहरा की चांदमारी और बिना रोक-टोक सड़कों में और बाजारों में घूमना और कभी कभी महाराजगंज के शीरगुजरी से एक पैसे में दही का एक 'खोस' (कांसे का प्याला) लाकर दही भात खाना, आज तक मैं भूला नहीं। नगर में सूदखोरी, भीख मांगना, मजदूरी करना जारी था। चीजें बहुत सस्ती पर पैसा नायाब। मनुष्य भरे बाजारों को देखकर जब खाली होने के कारण मन मसोस कर रह जाता। मुझ जैसे बालक के लिए जो हजामत बनाने के लिए इकन्नी के लिए महीनों प्रतीक्षा करता, यह सब कुछ पहुंच से बाहर था।

मैट्रिक मैंने लाहौर यूनिवर्सिटी से 1940 में पास किया। किन्तु कालिज जाने के लिए मेरे पास पैसे न

थे। शहर में मैंने जो पांच वर्ष काटे वह दुःखों, खाने की वस्तुओं की कमी और पर्याप्त पैसा न मिलने के कारण नारकीय ही कहे जा सकते हैं। किन्तु तिस पर भी नई जगहों के देखने तथा नये-नये अनुभवों यथा बिजली, नल, शिकारे की सैर और नगर के आस पास का भव्य सौंदर्य देखने और आत्मसात करने से कभी-कभी मन में रंगीन लहरें भी उठा करती थीं।

इसी नगर में, मैं नौकरी तलाशने जब आया तो थोड़ा बदला व जरूर पाया। इससे पहले मैंने वह लाहौर देखा था जिस की झलक भर देखने के लिए आज लोग तड़प रहे हैं।

माँ और चाची की आँखों में आँसू, मेरे हाथ में एक सुफेद लूई और शहद का एक डिब्बा शम्भू नाथ के लिए जो लाहौर के गुरुदत्त-भवन में शिक्षा-रत थे। डेढ़ रुपये के किराये पर बीजबिहाड़े से जम्मू का सफर, आज के सन्दर्भ में आश्चर्यजनक। ननिहाल में जीवन के लम्बे सफर की पहली रात उन सुनारों के साथ जो कश्मीर के देहात में रोजी कमाने आते थे, उनके हाथों में जेवर बनाने के औजार होते, बिना कारण मारकाट और डाका डालने के लिए रूसी और चीनी बंदूकें तथा हथगोले नहीं। मैं उन्हें वेश-भूषा के कारण हिन्दू समझ बैठा था। किन्तु जो आदर और प्रेम उन्होंने मेरे प्रति दिखाया वह कहते नहीं बनता।

पीरपंचाल की ऊपरली टनल पार कर एक नज़र वादी की ओर फैंकी थी मैंने और आँखों में आँसू छलछला उठे थे। दूसरी रात मैंने परेड से टाँगें पर आकर तबी पुल के पार बने रेलवे-स्टेशन पर सोते-जागते काटी थी बिना कुछ खाए पिए। प्रातः 5 बजे सवारियों की एक छोटी सी पंक्ति में खड़े होकर तीन विकटोरिया मार्का चांदी के रुपयों में मैंने जीवन का पहला रेल टिकेट खरीदा था। सीटें लकड़ी की पर रश कोई नहीं। सब मुसाफिर एक दूसरे का हाल पूछते, आराम से सफर करते, मुझे किसी ने कहा लाहौर जाना हो तो वजीराबाद रेल बदलना, फ्रंटियर मेल से

जाना होगा। वजीराबाद जंकशन पर भारी भीड़, ट्रेन में धड़ा-धड़ चढ़ते पैसिंजर और मैं हड़बड़ाता इधर से उधर दौड़ता हुआ। एक कुली समझ गया बंदा अनजान है, बोला - "आठ आने हैं जेब में?" मेरे हाँ कहने पर उसने सामान सहित मुझे उठाकर खिड़की से एक डिब्बे के अन्दर फेंक दिया और हाथ से अठनी खूँस ली और रेल ने सीटी बजाई।

लाहौर, एक ऐतिहासिक नगर, रावी पर दौड़ लगाकर पुल पार रहट के जल से नहाना। शाहआलमी-गेट पर बोलते बुलबुलों का फूलों के पौधों पर फुदकना। अन्दरूनी लाहौर (वच्छूवाली) में अन्धे अर्थात् बिना खिड़की के मकानों में शीशे के ऊपरी छतों से निचले कमरों तक रोशनी का आना। छात्रों में देशभर के प्रान्तों का मिलन और कर्नाटक तथा पंजाब के लड़कों से गहन मित्रता। खाने के हॉल में "कौन सबसे ज्यादा रोटियाँ खाएगा" की होड़। लाहौर की झुलसा देने वाली गर्मी, पहला खतरनाक ताप और खरौती राम हास्पिटल में भरती, पिता का लाहौर आकर मुझे वापिस ले जाने की इच्छा को ठुकरा कर, अपने छोटे से कलेजे को क्षत विक्षत करना, छुट्टियों में रावलपिंडी के रास्ते ट्रेन का कोई दो मील लम्बी टनल से गुजरना, अमृतसर में श्यामाप्रसाद मुकरजी के जलूस पर अंग्रेजी पुलिस का लाठीचार्ज, यहीं पर राहुल साँकृ त्यागन की पुस्तक "साम्यवाद ही क्यों" से विचारों में क्रान्ति की आग। 1945 में ही माडलटाऊन लाहौर में फसादों की पहली खबर सुनकर हृदय पर चोट। कश्मीर सम्बन्धी घटनाओं का पं० कश्यप बन्धु के साप्ताहिक पत्र "देश" द्वारा परिचय। रोज़ाना मिलाप तथा प्रताप के सम्पादकों से भेंट। संस्कृत का पठन ताकि साहित्य रत्न परीक्षा पास कर अंग्रेजी में एम०ए० किया जा सके। रातें, नरक का द्वार। जुलाई मास में अवकाश और वापिस घर लौटना उसी गरीबी में जो कश्मीर में व्याप्त थी। ऊड़ी, चिनारी, कोहाला, सन्नी-बैंक तथा वितस्ता का समतल बहना लारी-सड़क से सटकर और चिनारी

में जग भात (लाल चावल) और पनीर खाना मुझे कल की तरह याद है। याद हैं दर्शन पढ़ाने वाले ईश्वरचन्द्र प्रवक्ता जो हैट और किट पहने क्लास में आते और मज़ाक में कह जाते - जिसने पढ़ी गीता, उसने कुछ न कीता। ईश्वर के बारे में कहते न मानने पर भी मानना ही पड़ता है। म्यो० कालिज की संस्कृत गोष्ठियाँ।

शाहआलमी पार्क में अली मुहम्मद जिनाह की धुआँधार अंग्रेजी तकरीरें, हैदराबाद के नवाब यारजंग की ढाई घंटे की तकरीर ठेठ उर्दू में पाकिस्तान बनाने की खातिर तीर बहदफ औषधि, कांग्रेसी नेताओं के "आज़ादी" के खातिर भाषण, इकबाल की मजंगरोड की कोठी, कश्मीर के किसानों का शीतकाल में हम से मेलजोल और बातें। कृष्णनगर से अपने प्रिन्सीपल के लिए चार चपातियाँ और माश की दाल का कटोरा लाना, मुझे याद हैं मेरे जीवन की एक लम्बी तरंग जिस ने मुझे उर्दू कविता दी - कुछ समय के लिए ही सही -

उठे हैं मुद्दतों के बाद इक्क सैले-रवां बनकर
जो नकशे कुहन आए सामने उसको मिटा देंगे

फसादों की आग भड़कते देख मैं 1946 ई० की छुट्टियों में घर आकर वापिस लाहौर न जा सका। एक सपना अधूरा रह गया।

1946 जुलाई के बाद मैं श्रीनगर आया। पहले पं० प्रेमनाथ बजाज के हमदर्द में कई मास तक काम किया। फिर हज़ूरीबाग और मगरमल बाग के दो प्राइवेट हाई स्कूलों में पढ़ाता रहा। मन में क्रान्ति की आग भड़क रही थी। नादिम की यह कविता आग पर घी का सा काम कर गयी।

स्व विज्र येलि म्योन गॉरथ सीन् दॉरिथ नेरि तूफानस
फुटन दॅद हरदु वावस जर्द रंग गछि काल अस्मानस
वेला जब मेरी हिम्मत होड लेगी तूफाँ से फुला छाती॥
दाँत टूटेंगे शरद की वायु के, सियाह आकाश पीला हो चलेगा।

अली मुहम्मद बुक-सेलर की दुकान के पास नादिम साहब से परिचय हुआ और प्रगतिवाद के बीज खिल उठे। मैं वर्षों इस प्रगतिवादी संस्था से जो नुमाइश-गाह श्रीनगर की एक बैरक में कार्यरत थी जुड़ा रहा। यहीं मैंने क्लग-पोश के सह-संपादक का काम किया और इस समय के सभी कश्मीरी तथा उर्दू लेखकों से घुल-मिल गया। घर छोड़-छाड़ परिवार की परवाह किए बिना मैं सांस्कृतिक जलसों, साहित्यिक गोष्ठियों में सम्मिलित होता, जल्दी ही उर्दू से कश्मीरी में लिखने लगा।

1963 तक मेरी कविताओं में Mannerism और नारेबाजी की पुट देखी जा सकती है। 1964 से मैंने गहन लेखन की ओर ध्यान दिया और "शौगान यॅलि रात" "जब सोती है पहाड़ों में रात" कविता लिखी। तो नादिम साहब ने कहा बस ऐसा ही लिखो। मैंने इस बीच नादिम साहब की जवाबी कार्ड (कहानी) के बाद "कोलवान" और "सोन् वुडर" कहानियाँ लिखीं। जब मैंने उर्दू में "सरफिरा" कहानी लिखी तो श्री गंगधर भट्ट देहाती ने लिखा कि फलां कहानी लेखक को आपकी कहानी देखकर धातु-पुष्ट की गोलियाँ खानी पड़ेंगी। किन्तु मैं पुनः कविता की ओर आ गया। कहानियाँ लिखीं। पर बहुत कम। हाँ जब भी कहानी लिखी, उसका अनुवाद हुआ और कहानी चर्चित भी हुई।

मैंने कविता में दो तरह के तजरूबे किए? - संक्षिप्त कविता अर्थात् "मुखतसर नज़म" इस विधा पर "आलव" में मेरी छोटी कविताओं पर प्रख्यात आलोचक, नाटककार, कहानीकार, नावलनिगार और विचारक डॉ० अमर मालमोही का 24 पृष्ठ का आलोचनात्मक लेख छपा है। लम्बी कविताओं का मौलिक चलन कश्मीरी में नहीं था। मैंने इस विधा में दो तजरूबे किये एक-पॅदि समयिकि (पग सामयिक) और दूसरी-त्योल (गहन पीडा) पहली पर श्री टी.एन. कौल Sh. T.N. Koul ने और दूसरी कविता पर डॉ० भूषण लाल कौल ने जो न केवल हिन्दी के नामवर लेखक हैं अपितु जिन्होंने कश्मीरी पर काफी काम किया है और डी. लिट की डिग्री प्राप्त

की है हिन्दी में 32 पृष्ठों का आलोचनात्मक लेख लिखकर कश्मीरी विस्थापन की सामूहिक पीडा, कश्मीर की प्राचीन संस्कृति और प्राकृतिक छटा को हिन्दी जगत तक पहुंचाने का परिश्रम-साध्य काम किया है।

विभिन्न विषयों पर मेरी 28 पुस्तकें छप चुकी हैं। इनमें चार काव्य-संग्रह, चार अनुवाद, दो संकलन (अन्य कवियों के) एक भाषा ज्योति ग्रंथ अन्य दो लेखकों के साथ। एड्स पर उर्दू से अनूदित पुस्तक, एक शोध-पुस्तक (कश्मीरी इतिहास पर)। कवयित्री अरनिमाल, उर्दू कश्मीरी-रीडर (Leaves of Chinara) R.K.Bharti द्वारा अनूदित Waves दो एडिशन, Professor Arvind Gigoon द्वारा अनूदित तथा डॉ० आर०एल भट्ट सुप्रसिद्ध जर्नलिस्ट द्वारा मेरी रचनाओं पर आलोचनात्मक लेखों का संग्रह।

मेरा आज का समय भारी और अनूठी पेचीदगियों से भरा पड़ा है। संचार साधनों की भरमार ने लेखन को भ्रमित कर दिया है। जीवन वैज्ञानिक प्रगति के कारण काफी बदल गया है। मानव-मूल्य टूट चुके हैं पर शाश्वत प्रश्न अभी मुंह बाये खड़े हैं। जीवन अस्त-व्यस्त हो चुका है। हम अपनी धरती से खदेड़ दिए गए हैं। इस विस्थापन से अनेक राजनैतिक, सामाजिक और आर्थिक समस्याएँ उठ खड़ी हुई हैं। लेखन के मानदण्ड बदल चुके हैं। छोटी भाषाओं के लेखकों के लिए न पब्लिशर (Publisher) है न Customer (ग्राहक) उसे अपने पैसे से पुस्तक छाप कर मुफ्त बांटना पड़ती है। जहां दक्षिणी भारत की भाषाओं के लेखक की पुस्तकें हजारों में छपती हैं, वहां हमारी पुस्तकों का मुद्रण 300 पर आ गया है। यह सब चिन्ता के विषय है। बुढ़ापा अब आदर की बात न रहकर जी का जंजाल बन गया है।

"विश्व-बाज़ार" के कारण बिकाऊ साहित्य की मांग बढ़ रही है, गम्भीर साहित्य विशेषकर छोटी भाषाओं में घट रहा है। जीवन चिन्तन, धर्म, न्याय, सृजन इन सबके अर्थ बदल गए हैं। जिस भारत में सादा जीवन और ऊंचा चिन्तन होता था उसमें आज

अस्तित्व, सौन्दर्य, सतीत्व, गर्ज सब कुछ बेचा और खरीदा जा सकता है। मेरे लिए यह गहरी चिन्ता ही नहीं दुःख का विषय है। हम पाश्चात्य जीवन के गुलाम होकर अपना वह सब कुछ खो रहे हैं जो हमारे विद्वानों, दार्शनिकों, ऋषियों और महान विचारकों ने हमारे लिए अर्जित किया था। आज हर घर का ध्येय बस पैसा रह गया है। हमारी जाति में व्यक्तिवाद खतरनाक हद तक घर कर गया है। सामाजिक चेतना मरी नहीं किन्तु बहुत कमजोर हो गई है।

हम लेखकों को इन सब बातों पर विचार करना चाहिए। स्थानीय, जातीय और विश्व सम्बन्धी समस्याओं पर निर्भीक लेखन की ज़रूरत है। हमारा लेखक अभी निर्भीक नहीं बन पाया है उसे Award की चाह और मौत का डर है। शाश्वत सृजन की ओर हमें बढ़ना है। लल्लेश्वरी 600 वर्ष बाद इसलिए जीवित है कि उसने सभी सांसारिक सुख छोड़ कर शैवमत के आदर्शों की खातिर अपना चिन्तन, कवित्व और जीवन अर्पित किया।

भरतृहरि ने राज्य छोड़कर त्रिशतक की रचना की और कहा -

नाऽहम काम्ये राज्यम् न स्वर्ग्यम्, नापुनर्भवम्
काम्ये दुःख तप्तानाम प्राणिनामार्त नाशनम्

गौतमबुद्ध जैसे त्यागी, तुलसी, कबीर, कालीदास और गालिब जैसे साहित्यकार आज हम क्यों पैदा नहीं कर रहे। इसलिए कि हम साहित्य के प्रति Dedicated (समर्पित) नहीं हैं। मुशाइरे के लिए दो कविताएं लिखकर कोई विद्वान नहीं बन सकता। हमें प्राचीन गवाक्षों के साथ नई हवादार खिडकियों को खोलकर नये-साहित्य का गम्भीर-रचन करना होगा। स्वयं हमारे कश्मीर ने जो लेखक, विद्वान और विचारक पैदा किए हैं उनको पढ़ना होगा। हमारी जड़ें बहुत मजबूत हैं। उनमें विचार-स्वातन्त्र्य की महान शक्ति विद्यमान है। आज इन्टरनेट द्वारा संसार भर का ज्ञान, विज्ञान और साहित्य एक चिप में बंद होकर हमारे सामने मेज़ पर पड़ा है। हमें इसका लाभ उठाना होगा।

अन्त में मैं कहना चाहूंगा कि समय की रेखाएं हमें स्वयं बनानी हैं। आज यहां लेखक और कवि मौजूद हैं जिन्होंने इन रेखाओं को लेखनी की-गिरिफ्त में, बहुत ही कलात्मक ढंग से लाया है। अंग्रेजी लेखक तो दुनिया में जहां चाहे पहुंच सकते हैं किन्तु अन्य भाषाओं यथा कश्मीरी, हिन्दी, उर्दू, डोगरी, पंजाबी आदि के साहित्य का जब तक अंग्रेजी अनुवाद न हो, इनका साहित्य संसार में प्रचारित नहीं हो सकता। अतः अच्छे अनुवादकों की कमी को दूर करना होगा।

मेरे लिए जगह-जगह घुमकड़ी जीवन एक मीठा व्यसन रहा है। उमर इतनी लम्बी कहां कि एक व्यक्ति अपने पूरे देश को देख सके फिर भी अमरनाथ के सिवा सारे कश्मीर को देखा। यही सौंदर्य मेरी रगों से फूटकर कविता बनता है। भारत के सभी महानगरों को सिवाय चिन्नई के देख आया। ताज को दस बार देखने पर हर बार नये अनुभव हुए। दिल्ली की लाल मस्जिद को तब देखा जब पहली बार दिल्ली गया। दिल्ली के अन्य ऐतिहासिक स्थलों के अतिरिक्त मुझे सागर देखने की चाह थी। बम्बई जो अब मुम्बई हो गया है उसे पूरी तरह देखने के लिए छः माह चाहिए, एक मास में जो देख सका देखा इसी प्रकार दक्षिण भारत और राजस्थान तथा पंजाब के कुछ नगरों को ही देख सका। विदेश के लिए बहुत पहले बुलावा आया था किन्तु तत्कालीन सरकार ने पासपोर्ट नहीं दिया।

जम्मू को जी भर कर देखा है 1947 से हर बार इसने हाथ फैलाए और गले लगाया।

मैंने जम्मू में 17 वर्ष बिताए। यहां के लेखकों, विचारकों और लोगों ने मुझे बहुत कुछ दिया है। मैंने यहां इन वर्षों में एक दर्जन पुस्तकें प्रकाशित कीं। डोगरी सीखी और मुझे यहां के सुप्रसिद्ध लेखक श्री शिव निर्मोही ने डोगरी भाषा का प्रेमी बता कर एक लम्बा लेख लिखा। मैं यहां के सभी मीडिया साधनों और डोगरी, पंजाबी, उर्दू तथा हिन्दी लेखकों का आभार प्रकट करता हूं।

(गली नं० 1, रामकृष्णपुरम
अकिलपोर, वाया बोहड़ी,
जम्मू-180 002)

पतझड़ से पहले का गीत

—आनंद संगीत

अंततः यहाँ मैं क्यों आया भूल से
अथवा किसी शाप से?
बहुत कम जिया हूँ मैं इस वर्ष
प्यार है जो मैं ने पाया नहीं है
दुख है जो मैं ने कभी गाया नहीं है
नए दोस्त मैं ने नहीं बनाए हैं
ऋतुएँ नहीं जी हैं
दरअसल इस वर्ष मैं बहुत कम ज़िन्दा रहा हूँ
इस साल मैं ने बहुत कम शराब पी - किया उछाह से इनकार!
काली आँखें तेरी
जैसे झील में उतरती रात;
लेकिन क्यों सोए नीले ताबूत में सभी चाँद?
नहीं क्यों एक भी पंखुड़ी में चीख?
विलोम की गाथा क्यों नहीं कहते अमिट झींगुर?
कहाँ हो सात्वना के बोझ?
आह, द्रवीभूत होना कैसा, कहो कैसा? ...
जब कि स्थगन अंतिम और यह तेरा दूरस्थ त्याग;
लेकिन मैं किसी हास्य का अहर्निश केन्द्र नहीं रहा;
वस्तुतः दया ही है
जिस ने मुझे निरीह और अमर बना दिया है!
दिसंबर के ठंडे संसार में,
एक भूल की तरह आ मैं गया;
क्या यह कोई उत्तरी ध्रुव की परी है
या गिरते पत्तों की मोहमयता?
कुछ वह मेरे लिए रुके. : उसे कहो : यही वर्ष
और कुछ भी मैं ने नहीं पढ़ा
कविताएँ और पत्र
शुभकामनाएँ या लंबे बाल : असत् की कलाएँ
या उच्छल माया का अविजित आलोक!
कुछ भी अनर्गल लिखा होता
अपने उन ठंडे पैरों ही या निःशेष तारों के बारे में लिखता
काश, जो मुझे अभी सीढ़ियों पर मिले सीढ़ियों पर -
अब जब मैं आया हूँ लौट
चाँद छत पर होगा सरस और अकेला
(आधा या पूरा या नंगी टहनी में अटका दीप्त पंखुड़ी-सा)
पत्तों का गिरना मैं ने किया है सुनना बंद
ओढ़ा है लिहाफ तो क्रब्र में
यह आलोक कैसा, शब्द का, सिसकी का
या अंतिम तारे का ओस-सा झरने जैसा?
जहाँ किसी में पुण्य और नींद की तरह गिर रहा हूँ, गिर रहा हूँ ०

कागा बोला मुझसे

—अमीन 'कामिल'

आज सवेरे खिड़की पर मेरी बोल गया एक कागा
मेरा मन बोला वह देर सवेर आज आएगी तेरे पास जरूर
तू हो जाएगा विरहमुक्त, पाएगा छुटकारा दुःख से
मेरे साँसों की डोर कट चुकी है
और इसका बोझ हवा को भी भारी पड़ रहा है
जिस ओर उठती हैं आँखें अँधेरा हो जाता है
यह किस दुरात्मा ने छल किया मुझसे
मुझ "जुहाक" की चेतना को चूमा-चाटा
और काले डसते नाग मुझे सौंप दिए
यह डंक उफ! ऐ मेरे शरीर तू यहाँ आया ही क्यों
यह पीड़ा! मेरा सुंदर शरीर छलनी हुआ
आकाश की ओर देखूँ पर वह भी तप रहा है
पैरों के नीचे ज़मीन है पर वह भी घूम रही है
मैं निर्जन रास्ते का भटका मुसाफिर हूँ
कर रहा हूँ प्रतीक्षा निरुद्देश्य किसी पल की
आज सवेरे खिड़की पर मेरी बोला एक कागा
हाय यह आँगन भी बिना हरियाली के रहा
मेरा ध्यान भटका हुआ था कि जब हरियाली उगाने की ऋतु भी निकल गई
नहीं लगा सका मैं अपनी इस दशा का अनुमान
चमत्कार के समय यदि क्षणों का हिसाब नहीं होता
तो क्या यह संभव है कि शाम तक अलौकिक छबीलियाँ
तपती ज़मीन को 'किमखाब' से ढक ले
मैंने सोचा कि प्रतीक्षा करते-करते मेरे बाल सफेद पड़ जाएंगे
उस पेशेवर भुलक्कड़ प्रेमिका से क्या आशा रखूँ
चुक जाएगा यह जीवन झूठी आशाओं का दामन पकड़ पकड़कर
घेरे हैं स्वप्नों की छायाएँ जागरूकता को
देखा मैंने 'रुमी' को अपनी धुन में मस्त गाते हुए
कहा मैंने कि बहुत दूँड़ा कहीं पर वह मिला ना
कहा उसने "मिले ना जो है वही आकांक्षा मेरी"
मैंने देखा जन्मा था 'शंकर' सन्यासी

1. यह एक फ़ारसी उक्ति का अनुवाद है।

वह बोला कब जन्मा था कि जो अब जन्म लूँगा
 वह उधर बुद्धि-सागर का पनडुब्बा 'गजाली'
 हाथ में खाली प्याला लिए कह रहा पी लो
 मैं पीता अगर मेरे कंधों की यह पीड़ा कुछ कम होती
 हाथ सर्पबेधी पन्ना भी हुआ मुझे दुर्लभ!
 मेरे शरीर को इन्होंने छलनी किया, आत्मा को घाव ही घाव कर दिया
 कोई मुझे इन साँपों को वश में करने की बीन ला दे
 कोई मेरा विलाप भी तो सुने
 क्या मैं विरह का आकांक्षी हूँ? क्या मुझे अकेलापन प्यारा है?
 उसे देख लेता तो मैं आग से भी खेल सकता
 वह आ जाती तो मैं अपने आपको भी ढूँढ़ पाता

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बडशाह नगर नटीपोरा श्रीनगर।

(अनुवाद-रतनलाल जौहर, गली-1, ब्लाक ए, रूप नगर ए-क्लेश, जम्मू)

ये शब्द हैं मेरे

—जया सिबू

गीत गाया शब्दों ने
 विस्थापन की अवधि में
 फूट पड़े वही शब्द
 जिनकी तड़प सिर्फ पुकार है
 इन शब्दों को मैं ने,
 पुस्तकों से उठाया नहीं
 क्योंकि है यह शब्द
 आत्मा की स्वच्छ आवाज़ें मेरी
 नामकरण किया मैं ने
 'वाख' का नाम दिया मैं ने
 कभी 'वचुन' से भी पुकारा
 नित नये शब्द गाए तब से
 'साक्षी' को जब संवारती थी
 तब ही पलक में
 पलायन हुआ
 मन से आहें निकल पड़ी
 वतन हमारा कहाँ गया

यही मेरा 'वाख' है
 गीत ये पुराने नहीं
 नित्य व्यथा से जुड़ी हुई
 यही इसका शीर्षक है
 यही हमारी कहानी है
 सपने कभी झूठे हुए नहीं
 केवल बात समय की है
 तब तक लिखती रहूँगी
 वही गीत गाती हूँ
 शब्दों की संधि करती नहीं
 क्योंकि -
 विस्थापन खत्म हुआ अब तक नहीं
 शब्द अन्तर्नाद हैं
 इसी को कहती रहती हूँ
 यही गीत गाया शब्दों ने
 इसे गाती रहती हूँ।

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(यू.एस. से ई-मेल से प्राप्त)

दो कविताएं

—श्याम बिहारी

1.

अभी तो सिर्फ
टूटा है
चूरा नहीं बना
गुंदेगा जब
आटे में आटा
बनेगा मांझा
तब काटेगा
किसी भी उड़ान की पतंग
तुनकती अंगुलियों के समेत
अभी तो सिर्फ टूटा है ...

o

2.

मुझे शायद चोट खाने का शौक है
मुझे शायद जहर पीने की आदत है
यह कैसे लोगों से कर बैठता हूं मांग
कुछ पल मुझे भी दो
सुनानी है अपनी कविता अपनी कहानी

करो

मेहरबानी

आज भी मुगलिया है

मैं यह कैसे

जम्हूरी सपने देखने लगता हूं

पर आदतें तो आदतें हैं

टुच्ची कमीनी

उनकी भी ... मेरी भी

अरी आओ!

सब की सब आओ

मुझे करो संगसार

एक ही बार

सर से पांव तक नहला दो मुझे

मेरे लहू से

यह लहू मेरे शब्दों की खुराक है

यह लहू मेरी भाषा की प्यास है

फिलहाल मैं चुप हूँ

मेरे हाथ कांपते हैं

लिखते हुए

लेकिन कभी जब चीखूंगा

तो हिलेगी धरती

शायद इसीलिए

चुप हूँ अभी

o

यह जानते हुए कि

उनकी महफिले अदब का अंदाज़

P-364 दुर्गा नगर-1, बन तालाब, रोड, जम्मू।

मंदिर जाने से पूर्व मैं दर्पण में रूप निहारने लगी। उत्साहित मन अंह को कब दावत दे बैठा मैं जान भी न पाई। दर्पण मेरी मानसिकता पर तरस खा कर बोला, 'रूप तो संवारा, मन भी निखारते'। बुद्धि भला इतनी जल्दी हार मानने वाली कहाँ। झट से बोल उठी यदि कथनी और करनी में अन्तर हो तो। भला अंह चोट सहकर चुप क्यों रहता। मैं मैं तो ऐसा। मैं तो कोरी भाषण बाजी पर विश्वास नहीं करती। शिविर के बीस दिनों में मैंने निश्चय किया है; मैं देश के लिए कुछ करके ही रहूँगी। समाज सेवा से दाम न मिले तो क्या नाम....। इस वाक्य को आत्मा पूरा न कर पाई, कह उठी हाय! सेवा में भी स्वार्थ!

मन को सत्य स्वीकार करने में जब हिचकिचाहट होती है तो प्रभु का द्वार उसके लिए सरल उपाय बन जाता है। मैं भी किन चक्करों में पड़कर समय बरबाद कर रही हूँ। अपने लिए भी तो मेरा कुछ फर्ज है। यह आत्मा, विवेक, उचित, अनुचित क्या सब शब्द मेरे लिए ही बने हैं? इसीलिए सब मुझसे आगे निकले और मैं हूँ वहीं की वहीं। मैं क्या गलत कर रही हूँ? देश को साक्षर बनाने से बड़ा पुण्य क्या हो सकता है? प्रशिक्षण शिविर में हमने सर्वसम्मति से यही प्रस्ताव पारित किया कि देश से निरक्षरता को दूर करना हमारा कर्तव्य है। शुभ कार्य के लिए देर कैसी! अपने देश के लिए मैं आगे का वाक्य आत्मा की उपहास भरी अट्टहास के कारण मैंने अनसुना कर दिया, तथा दर्पण की ओर पीठ करके कमरे से बाहर आ गई।

आज मेरे चिन्तन का विषय अतीत की बेवफाई न होकर भविष्य के सपनों की जंजीर थी तथा उस पर हो रही थी सोने की पालिश। जय जयकार पुष्पहार ... नेता ... फिर मंत्री तभी स्वप्न लोक से मैं यथार्थ की धरातल पर आ गई, जब चीथड़ों से सजा बालक मुझे देखकर दौड़कर पास आया 'मैडम मुझको भी देना'। 'अरे हाँ चलो जल्दी' उसने प्लास्टिक के काले लिफाफे को सतरंगी धागा बाँध कर बनाई गई अनोखी पतंग का मोह त्याग दिया और उछलकूद करके मेरे आगे दौड़ने लगा।

गली की नुक्कड़ पर स्थित मंदिर में लगभग बीस बच्चे एकत्रित हो गए थे। यह देखकर मन आश्चर्य हुआ, यानि सफलता का प्रथम सोपान। बच्चे मुझे देखकर प्रसन्न हुए तथा मेरे हाथ में रखे लिफाफे पर दृष्टि जमाई। कारण जानते हुए भी मैंने अनजान बनने का सफल अभिनय किया; समाज से अशिक्षा दूर करने का ठेका मैंने चन्द कापियाँ, पेंसिल, कुछ मिट्टी के खिलौने तथा चन्द टाफियाँ खरीदकर लिया था। इसके लिए लगभग दो-तीन सौ रुपये मैंने खर्च किए थे तथा कई दिन मेरे खराब हुए थे। मन ने कहा आज साध्य हेतु साधना और साधन सब कुछ पास है।

अहम् में लगी आग को मन घी का कार्य कर रहा था। मैंने चार इंच मुस्कान का 'स्टीकर' होठों पर चिपका कर विनम्रता का चोला पहना और मंच सम्भाला। 'नमस्कार बच्चों' परन्तु यह क्या, सब एक दूसरे की ओर देखने लगे और मंद-मंद हँसने लगे। ऐसी आसाधारण स्थिति पुजारी जी के दरवाजा खोलने पर सामान्य हो गई और मैंने उन्हें करबद्ध प्रणाम किया। उन्होंने बच्चों की ओर उपेक्षा भरी दृष्टि घुमाई और कहने लगे "विद्यादान पुण्य का काम है बेटा, यह तो सर्वोच्च दान है।" उनके बोलने और चेहरे के भावों में विरोधाभास स्पष्ट झलक रहा था। मैंने मन में कहा, हाँ बाबा जानती हूँ सबसे बड़ा चढ़ाया दान तब कहीं आप मन्दिर का प्राँगण इस कार्य हेतु देने के लिए राजी हुए हैं।

परन्तु आज शिष्टता की ओढ़नी को मैंने लहराने दिया "अरे बाबा! मैं भला क्या पुण्य करूँ, आपकी कृपा का फल है यह!" हीं-हीं-हीं जय हरि-हर कहते वे पीछे मुड़े। काली पेंट और नीली कमीज जो अपना रंग खो चुकी थी तथा मटमैले रंग के रुमाल से सिर ढके हुए किशोर से ऊँचे-ऊँचे स्वर में बोलने लगे, "पूरा फर्श साफ़ धोना, जल्दी करो आरती समय तक प्राँगण सूखा होना चाहिए। उस किशोर ने बिना कुछ कहे अपने चेहरे को सफेद रुमाल से ऐसा ढक लिया कि अब केवल उसकी आँखें दिखाई दे रही थीं। उसकी भूरी-बड़ी-बड़ी

आँखों के कोरों की लालिमा स्पष्ट दिखाई दे रही थी। उसने अपनी कमीज की आस्तीनों को ऊपर किया। पैंट की जेब से दो डोरियाँ निकाली और पैंट के दोनों पोंचों को दो-तीन बार मोड़कर ऊपर डोरियों से बाँध दिया।

अरे मैं यह सब क्यों देख रही हूँ। मुझे अपने ऊपर गुस्सा आया। मुझे अपना कार्य आरम्भ करना चाहिए। मेरे इस विचार को दस वर्षीय कमली ने खंडित किया जो लगभग तीन वर्षीय बालक को गोद में उठाकर लाई थी। “मैडम मैं भाई को भी लाई हूँ, इसको भी मिठाई देना और कॉपी भी।” “हाँ-हाँ क्यों नहीं, नीचे बैठो।” वास्तव में कमली नाम अभी भूलना मेरे लिए सम्भव नहीं था, क्योंकि बच्चों को एकत्रित करने में उसने महत्वपूर्ण भूमिका निभाई थी यँ मानो मेरी शतरंज की चाल की यह है रानी। आज उसके बाल धुले हुए और दो रंग के फीतों से दोनों ओर बंधे थे। मेरी बेटी का उतरन पहनकर वह खुश थी और कनखियों से मेरी ओर देख रही थी। “आज तुम बहुत सुन्दर लग रही हो।” यह कहकर मैंने मनोवैज्ञानिक होने का परिचय दिया और श्यामपट कील पर लटका दिया।

उँ शुक्लं, श्री गणेशाय नमः का उच्चारण करके वर्णमाला शुरू की। “पढ़ो बच्चो, अ से अनार। सब एक दूसरे की ओर देखने लगे। तभी मैंने झट से ‘पर्स’ में से सहायक सामग्री के रूप में मिट्टी का अनार दिखाने के लिए निकाला कि आगे बैठा लड़का लगभग झपट कर उसे छीनने लगा। मैंने अपने ऊपर धैर्य को लादकर उसे नीचे बिठाया। “बच्चे यह तो मिट्टी का है; मैं कल तुम्हें असली अनार दूंगी।” तभी झाड़ू की तीलियों की आवाज ने वातावरण को कुलबुला दिया तथा किशोर ने उड़ती हुई दृष्टि मेरी ओर फेंकी। मैंने साड़ी का पल्ला ठीक किया और आगे पढ़ाने लगी। बोलो ‘आ’ से आम। चन्द बच्चे बोले और साथ ही अपने सूखे होठों पर जीभ फेरी मानो स्वाद ले रहे हों। अब मेरे दिखाये आम के प्रति किसी ने भी उत्सुकता नहीं दिखाई। मदारी की भाँति मैंने पैंतरा बदला बोलो ‘क’ से कबूतर। सामने बैठे चंचल बालक ने झट से कहा, “मैडम कल्लू ने कल कबूतर मारा” और अपने पैजामानुमा निकर को ऊपर करके बैठ गया। “छि-छि.. मारा फिर क्या किया।” सब हँसने

लगे और विस्मयभरी दृष्टि से मेरी ओर देखने लगे, तभी सामने बैठी लड़की ने जिसकी लटें खुली थीं, बिखरी नहीं तथा तेल-साबुन के अभाववश जुल्फें लग रही थीं। उसने मेरे ज्ञान में वृद्धि कर दी “खोली ले गया।”

पक्षियों को मारना पाप है, इस पर मैं भाषण झाड़ देती तो झाड़ू देने वाला किशोर मेरे सामने कुछ दूरी पर खड़ा हो गया। “मैडम जी जल्दी कीजिए, मुझे देर हो रही है, मैंने फर्श धोना है।” एक ही साँस में बिना मेरी ओर देखे उसने पूरा वाक्य कह दिया। ‘ख’ से खरगोश, ‘ग’ से गाय, गाय जो दूध देती है। बच्चों को दूध जरूर पीना चाहिए। दूध शब्द ने बच्चों को इतना पीड़ित किया कि उनकी कातर दृष्टि मेरे ऊपर टिक गई। मेरे अन्तरतम में भी कुछ द्रव्य सा पिघलने लगा और एक टीस सी उठी। इनमें से शायद कइयों ने माँ का भी दूध न पिया हो। परन्तु विस्फोट उस किशोर के मन में हुआ था।

वह श्यामपट के सामने खड़ा हो गया और लगभग चीखने की आवाज में बोला पढ़ो :- ‘क’ से कूड़ा, ‘ख’ से खाना, ‘ग’ से गाली, ‘च’ से चोरी, ‘छ’ से छुरी, ‘झ’ से झाड़ू, ‘थ’ से थप्पड़, ‘ध’ से धक्का, ‘र’ से रोटी, ‘फ’ से फाका, ‘न’ से नमक, ‘प’ से पानी, ‘ब’ से बारिश, ‘म’ से मुक्का, ‘ट’ से टीन, ‘ठ’ से ठेंगा और अंगूठा दिखाते हुए सब को उठने का इशारा किया ऐं-ऐं-ऐं और सब सुधार कार्य के रूप में झूमकर वर्णमाला दोहराने लगे। ‘घ’ से घर, ‘स’ से स्कूल, ‘ज’ से जूता।

मन्दिर की खामोशी को अब झाड़ू की तीलियों की आवाज मानो पीट रही थी। मेरी सहायक सामग्री भी असहायक सिद्ध हुई थी। मैंने पर्स सम्भाला और आँखों पर रंगीन चश्मा चढ़ा कर हारे हुए जुआरी की भाँति घर की ओर वापिस चल पड़ी। उसकी वर्णमाला की गूँज मन को हथौड़े मार कर जंजीर बना रही थी।

यह कैसी जंजीर विचारों की या वेदना की। पलट कर देखने का साहस न हुआ। मन का कोहरा नयनों को नम कर गया। दृष्टि नभ को ताकने लगी जहाँ एक चील चूजे के शिकार के लिए सावधानी की मुद्रा में थी। मन बुदबुदाने लगा। काश तुम जान पाते जिस ‘च’ से ‘चील’ बना है; तो ‘चूजा’ भी उसी ‘च’ से बना है।

[शिव कुटीर, विकास नगर, सुभाष नगर, जम्मू 180005]

दोस्त से !

—पीएल ऐमा

जी करता है कि आँसू बहाऊँ
 दुखड़ा सुनाऊँ
 किसको सुनाऊँ कैसे सुनाऊँ
 कोई दोस्त सामने तो हो!
 जीवन के आखिरी पड़ाव पर
 जवान बेटे के शव को कान्धा देना
 यह त्रासदी
 किसको बताऊँ कैसे बताऊँ
 कोई दोस्त सामने तो हो।
 बीमार बीवी की सर्द आहें
 छोटे बच्चों की शरारतें
 उनको जनने वालों का उखड़ापन
 यह भी तो एक सानिहा ही है
 किसको बताऊँ कैसे बताऊँ
 कोई दोस्त सामने तो हो
 भरोसे की मार
 पहले तो क्या कम थी।
 बे बुनियाद आरोप, कोट कचहरी के चक्कर।
 आखिरी पड़ाव में यह भंवर
 किसको बताऊँ कैसे सुनाऊँ
 कोई दोस्त सामने तो हो
 यह हँसी यह मज़ाक गाली गलौज
 एक मुखाटा है सहारा भी

उतार के बताऊँ
 किसको बताऊँ कैसे बताऊँ।
 कोई दोस्त सामने तो हो
 रिसते घाव बन गये नासूर
 उठता है दर्द पर कराहना मना है
 किसको दिखाऊँ कैसे बताऊँ
 कोई दोस्त सामने तो हो।
 यह दोस्ती भी क्या शै है।
 प्यार बाँटो तो बढ़ता है
 बाँटो दर्द तो घटता है
 क्या घटाऊँ कैसे घटाऊँ
 कोई दोस्त सामने तो हो
 मेरे दोस्त औरों की तरह
 भगाये गये हैं स्वर्ग से
 वतन के दिल के ये टुकड़े
 फेंके गये, कोई इधर कोई उधर
 दूरियाँ पाटी नहीं गई।
 यह कहानी रामायण से कम नहीं।
 किसको बताऊँ कैसे बताऊँ
 कोई दोस्त सामने तो हो।

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(869, सुभाष नगर, जम्मू-180 005)

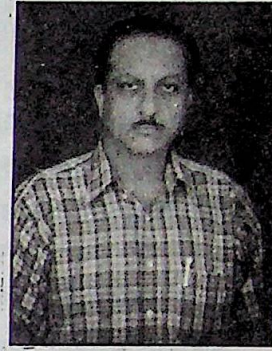
क्या कहूँ

-डॉ० ए०एम० प्रशांत

कल चेन्नई के 'ताज' में
क्या खूब मौज मनाई
वाह रे कैंडल लाइट डिन्नर
तेरी भी क्या रंगीनी
मदहोश गुलाबी किन्नरियाँ
स्वागत में बाहें फहराये
पकवानों के ढेर लगे
और जामों के भी दौर चले।
मैं भी छककर पी चुका
मद मस्त नशे में झूम उठा,
मस्ती का आलम यह
सोते हुए यह भूल गया
आने वाला कल विश्राम दिवस है।
नियमित प्रातः छः बजने पर
घड़ी ने अपना काम किया
मेरी गहरी, मीठी निद्रा का
यूँ ही काम तमाम किया,
बहुत खीजा और गुराया,
पर अगले ही क्षण मन को समझाया
बेचारा है, सेवक मेरा,
आदेशानुसार ही तो काम किया,
छः के बदले दस की घंटी
बजवाना मैं ही भूल गया।
निद्रा चौपट हुई, सोचा
प्रातः की कुछ सैर करूँ,
कल के पथ से ही गुजरा
तो पथ जैसे सुनसान लगा,
ताज का भव्य भवन भी
निष्कान्त सा, मौन सा, बे ताज सा
रात की वह रंगीनी - इतनी क्षणिक थी?
थोड़ा आगे बढ़कर -
उस भव्य भवन के समीप ही

दो मानव -
सिर से पैरों तक नग्न,
लज्जा के आभास से मुक्त
कुछ कुत्तों से भिड़ने में लीन थे
पर आश्चर्य -
कि दोनों ही दल
अहिंसा के प्रेमी थे,
मात्र वाद-विवाद तक ही सीमित थे,
सामने कचरे के ढेर पर

दोनों अपना अधिकार जताते,
कुत्ते कहते -
यह कचरा है
इस पर हमारा जन्म सिद्ध अधिकार है
प्रत्युत्तर में मानव का कहना
भला मत छीनो हम से
हमारी भाग्य रेखा,
जब से होश सम्भाला,
इसी जूठन से, अपना पेट पाला।
इस भिड़न्त में-
कौन जीता कौन हारा,
कहना कठिन है।
मैं व्यथित देखता ही रहा,
जूठन के उस ढेर को
घेरे हुए, सभी अपना पेट भरने लगे।
विक्षुब्ध और आहत,
इस डर से कि कहीं
"मेरा भारत महान"
लज्जित न हो
सोचता हूँ -
क्या कहूँ?



315-गोर एन्क्लेव-2, सी-348, शालीमार गार्डन-2
साहिबाबाद, गाजियाबाद। (उ०प्र०)

जदीद काँशरिस अदबस मंज छु माहिरि अमराज डॉक्टरन हुन्द द्युत काँबिलि तवजूह

डॉक्टर पद्मनाथ गँजू साँब आँस्य कशीरि ज्वॉहिरनगरु रोजान। रत्नरानी अस्पतालस मंज आँस्य डॉक्टर तु अदबस सुत्य आँसुख स्यठाह दिलचस्पी। मरहूम अब्दुल अहुद आजादस आँस यिमन प्यठ जबरदस्त पँछ तु प्राण त्यागु ब्रॉह कोर तिमव पनुनि अहम किताबु हुन्द अथु ल्यूखमुत मुस्वदु यिमन हुवालु। कल्चरल अकादमी दँस्य छाप करनु आमँच्य 'कश्मीरी ज़बान और शायिरी'—जुल्द अव्वल किताबु हुन्द 'तौरुफ' छु गँजू साँबन ल्यूखमुत तु 'कुलायाति आजाद' किताबु हुन्द मुरत्तिब तिछि डॉ गँजू यिमव 147 सफ़न प्यठ आजाद साँबनि जिन्दगी, अदबी सलॉहियत तु सोच फ़िक्रस प्यठ इज़हारि ख्याल छु कोरमुत।

डॉ० शंकर रैणा आँस्य अख नवजवान नामवर हार्ट स्पैशलिस्ट, सॉरसी कशीरि मंज आँस्य मशहूर डॉक्टर यिवान माननु। यिम आँस्य डॉक्टर आसन अलावु एक कामयाब अफसानु निगार तु रेडियो ड्रामा लेखन वाल्य मोहिर नाटककार। यिहुन्दयन अफसानन हँज सोम्बरन 'जितनि जूल' आयि परन वाल्यन स्यठाह पसन्द। युहुन्द रेडियो ड्रामा 'हरुद' ति स्पुद काँफी मशहूर। 'वन्य कहँज वॉस्य' छु युहुन्द अख जान अफसानु यिवान माननु। 1976 ई० मंज स्पुद यिम अकिस सड़क हॉदिसस मंज स्वर्गवास गरि न्यबर वारयाह दूर।

अज कल कुस न ज्ञानि जॅमिस मंज डॉ० के. एल चौधरी साँबस। डॉ० साँब छि अख मशहूर माहिरि अमराज यिमन हुन्द डॉक्टरी मशवरु स्यठाह मोलुल छु यिवान माननु। डॉ० साँब जी वारयाहन संस्थायन सुत्य वाबस्तु, समॉजी काम्यन मंज छि स्यठाह दिलचस्पी निवान। यिम छि अंग्रीज जबॉन्य मंज शॉयिरी करान तु नसर ति लेखान यिहँज त्रेय शारु सोम्बरनु छि अजताम छाप स्पुंजमचु :-

'OF Gods, Men and Militants' (2000 AD)

'A Thousand-Petalled Garland' (2003 AD)

'Enchanting World of Infants' (2007 AD)

यिहँजन नज़मन मंज छु विस्थापन, तंज तु आक्रोश, विद्रोह, कशीरि हुँद्य सॉजशी तवारीखुच पीड़ा, इंसान्य ज़हनुक द्वन्द्व, सोचु फिकरुकि वल खासतोर परन वाल्यन हुँद ज्वन पानस कुन फिखान। युहुन्द तवॉरीखी ज्वन छु इंसानस वजूद रछन खॉतर ठेकरारु करान। डॉ० साँब छि प्रथ इंसानस वथ गाशरावान। अजु छि यिम जिन्दगी हन्दि स प्रथ पडुावस प्यठ ब्वदि हुन्द जितनि जूल जोतुनावान तु पनुन आसुन शूबरावान।

चूरुयुम माहिरि अमराज छि डॉ० रोशन सराफ। डॉक्टर आसनस सुत्य सुत्य छि यिम थदि पायिक संगीतकार तु शॉयिर। यिम छि समाज सेवक तु भगवान जियिन भँक्त। हँटिस छख रोन्य वजान तु शास्त्रीय संगीतुच छख पूर ज्ञान। कैह साज छि पानु वायान तु महफिलन छि शूब अनान। रोशन सराफ साँबस छु कलमी नाव 'रोशि रोशि'—गव हनि हनि, वार वार। यिम छि गज़ल, नज़म, भजन तु दुख लेखान तु पा'नय मोदरि हटि पेश करान।

यिहँज शार सोम्बरन 'लोलु ओश' गयि छाप 2004 ई० मंज। अथ मंज छि 61 फनपारु। यिमव छु लोल दोयि तरीकु वरतावस ओनुमुत—अख गव संसॉर लोल तु ब्याख अध्यात्म लोल। यिमन छु विश्वास कि लोलुक पोज़ इज़हार छु फक्त अँछन हुन्द ओश। ओशुय छु लोलस असली यार। दरअसल छि अमारन तु अरमानन हुँज बावत 'लोलु ओश'। वारयाह डॉक्टर छि ब्यँयि म्यान्यन नज़रन मंज मगर अज गव युतुय।

—भूषणलाल कौल

यथ फाँनी दुनियाहस मंज छु प्रथ इन्सान गीर तु परेशान। नफसुनि परेशाँनी तु संसार्य कित्यव छु आदम तिकि तिकि ख्योमुत। यिम विषयि छेनु अँमिस कुनि रंगु स्वख दिवान। तवय छि यथ संसारस द्वखन हुंद गुर वनान। मगर समोजी जिमवोरियि येति अँमिस मुसीबतस लागान छे तति छस मँन्जय मँन्जय सकून ति बखशान। अमि वदनु मंजय छु सु ति केँचन गर्यन रत्यन मोकन प्यठ दिल रंजुनावान। सु छु खोशी हुंद इजहार करान। ग्यवान तु नचान। पनुन्यन दर्दिलन ख्यावनस चावनस मंज छु सु अख बशाशथ प्रावान। पनुन्य र्यन तु जिमवोर्ययि नखु वालनस मंज छु तस दिलस राहत तु तसली मेलान। तस छु पान पनुन सौखी बासान। अदु यिमय केँह मोकु छि तस गँनीमत, येलि सु असान गिंदान तु दिल बँहलावान छु। यि छु अँहन्दिस लसनस मंज बँरचर करान।

यिमनुय रत्यन स्वख दिनवालयन मोकन मंज छि खांदर खुंदर तु तिमन सूत्य वाबस्तु प्रूग तु व्वछब यिवान यिमन मंज मॉन्जिराथ बेतरि ति शॉमिल छे। यिम छे प्रथ समोजी फिरकस पनुन्यव पनुन्यव र्यवाजव तु रीचव मुताबिक मनावनु यिवान।

मॉन्जि गुल्य लफ्ज छि परनवाँल्य सुंदिस जेहनस प्यठ ब्रयकवक्त वाराह अकस त्रावान। तस छे नजरन मंज मॉन्जि राथ तु मॉन्ज नचनि लगान। कनन जन छस मॉन्जि राँच हुंज व्वसु द्रवसु, शादि बँरचु पँछ्य त्रपु त्रफ लोलु सोरुद बखशान तु दिल छुस व्वलसुनस यिवान यपार्य छुस नस्ति जन यिसबंद कांगरि हुंद द्वख छाय कासुवुन दुह तु मुशिक छटवुन ख्वशब्बयि बोरुत अख अख दुह्य लम्बुख सॉरी गम त गोसु मँशरावान। सु छु व्वसि यिथ तुम्बख नारि, गागुर तु नँटिस प्यठ मॉन्जि बाँथ बोजनि चावु सान ब्रोंठ ब्रोंठ पकान तु मॉन्जि वचन तु मॉन्जि बाँथ ग्यवन वाल्यन नखु वातनुच कूशिश करान। हुपार्य छे माहरेनि या महाराजस मॉन्जि लागन खाँतुर पवफु माजि हुंज माय तु बांबर तसुंदिस शौकस पेन दिथ तेजुरावान। सामवीद स्वरस मंज मॉन्जि वचनन हुंज सनुवन्य मीठ तु मोदर लय छे अमि व्वछबुक माहोल व्वपदावान। यिम मॉन्जि वचन कस नु शोकु वालिस छि लयि अनान।

मॉन्जि आँडुराव स्वन डुल्यन, मॉन्जि, गुल्यन मुबारक।

फोरवुन्यन बुलबुल्यन, मॉन्जि गुल्यन मुबारक।

'साँयिल'

मॉन्जि लागव अलाल खानस तु लोलो।

अज छ मॉन्जि राथ दुर्दानस तु लोलो।

'साँयिल'

स्वनहारि लागव हय स्वन गुलिनय लो।

मॉन्जि गुलिनय पार्य मॉन्जि गुलिनय लो॥

यिथय पाँदय :

अज छे हारे मॉन्जि राथ।

બહર હાલ છે કોરિ ખાંદરસ યા નેચિવ્ય ખાંદરસ યા મેખલિ મહારાજસ મોંન્જિ લાગુન્ય જરૂરી। મોંન્જિ છે પ્રથ ભારતી સમાજસ મંજ પનુનિ પનુનિ આયિચ તુ પનુનિ પનુનિ અલાકકિ સમાજિચ ઍહમિયત હોંસિલ।
ખાંદરન ખુંદરન મંજ છુ મોંન્જિ રોંચ સ્યઠા થજર તુ યિ ગ્વડન્યુક વ્વછુબ છુ અથ મ્વલ ખારાન।

બેહરહાલ કથ છે યેમિ કિતાબિ હુંજ યથ 'મોંન્જિ ગુલ્ય' સ્યઠા મોંર્ય મોંન્દ નાવ છુ। કિતાબિ મંજ છે સાન્યન રસમન તુ ર્યવાજન હુંદિ રેંછરાવનુચ કૂશિશ મુબારકસ લાયક। યિ કિતાબ રોજિ સ્યઠા મકબૂલ તુ આમ લુખ કરન અથ થપ થફ। યથ પનુનિ જાયિ નિશિ નીરિથ તુ દૂરિથ પતુ અનજોંન્ય જાયન મંજ છંકરનુ યિથ છે વિજિ વિજિ યિમન ચીજન હુંદિ કલમ કાગજ તારનુચ અજ સખ જરૂરત। તિવ્યજિ યિમવ રસમવ, ર્યવાજવ તુ વ્વછુબવ વરોંય રોજિ સોંન્ય સમોંજી જિંદુગી દુયિ વેંન્ય તુ રિવવની યોંચ।

પ્રેમનાથ 'પ્રેમ' છુ શાબાશસ લાયક યુથ જન યિમવ યિછિ રુચિ કામિ દસ તુલ। યિમવ છે યેમિ બ્રોંઠ તિ જુ કિતાબિ હન બાજર કજિમુચ તુ યિમ છિ અમિ રંગ સ્યઠા વુસવાર। વ્વમેદ છે જિ બેયિ બેયિ કિતાબ તિ કડન બાજર।

લોલ તુ માયિ બોરુત યિ મેંછ્યુલ શંયિર છુ ક્વદ્યવ કોમ કરાન। યિમન છે યિ ગંગરાય સ્યઠા બ્રોંઠ પ્યઠ કલમસ મદદ દિવાન તુ વુજિનિ બુબરાય બખશાન આમુચ। રૂદ યિહુંજિ જિંદુગી હુંદ બ્યાખ પહલૂ। યિમવ છે પુલસુ નોકરી કેરિથ તિ રોંછદર સુંજ રોંછ કેરમુચ। અમાપોજ યિ અદબી જિતિન્ય રૂજ યિમન અથ શૌકસ પ્રજલાવાન તુ જોતુનાવાન।

કિતાબ છે વુછિન્ય લાયક। મવાદ છુ મુનોસિબત મુવોંફિક આસનુ સબ કિતાબિ હુંદન રંગાબ રંય અનવાનન હુંદ પૂરિ પૂરુ યહાતુ કરાન। સમાજુક ચુક છુન સારિનુય આસાન। પ્રેમ છુ પોજ ચુક્યદાર। દય થેવિનસ વારુ વતિ। કલમસ દીનસ ક્વવથ।

રૂજ કિતાબ। પરન વાલ્યન ચલિ કિતાબ પેરિથય ય્યડ। ખોંર યિમ કેંહ હવાલુ દિન્ય તિ રોજિ મુનોસિબયઃ શુર્યન સુત્ય નજદીકી રિશ્તુ દારન હુંદ શ્રેહ બોંગરાવાન બોંગરાવાન છુ વનન આમુતઃ

રોંજ્ય રૂજ્યનખ દીવી તુ દીવ સોંરી,
ગ્વરુ શબ્દુચ છે યિમન જિમુવોંરી।
યિમ છિ મામન્યન તુ મામન હુંદ સંતાન॥
યિમ છિ નપ નપ ક્રવન્ય કૃષ્ણ ભગવાન॥૦॥

વનુ વનસ પ્યઠઃ

અજ છુ અસિ વનુ વોનયે (યા)

બાલુ યારસ છુમ વનવનુયે લો।

લાલો લ્વલિ મંજ કરય ગૂરુ ગૂરય।

સ્વર્ગચિ હૂરય છય વનુવાન।

મોંન્જિ હુંજ વખનુય છે યિથ કેંન્યઃ

મોંન્જિ સુત્યન રંગ છુ જમન।

મોંન્જિ નમન પોંર્ય યે॥

सद मुबारक मॉन्जि बानस ।
जानि जानस मॉन्जि राथ ॥

येति मॉन्जि तय तति स्वर्गुदार वेसिये ।
मॉन्जि गुलिनय आव नव बहार वेसिये ॥
पॉरय पॉरय मॉन्जे बेयि मॉन्जि नमनय ।
चे शमि बादमनय वंदसुय जान ॥

स्वर्गु मंजु मॉन्जि द्रायि ।
आयि आयि मॉन्जि राथ ॥
नॉल्य छियय स्वर्गु जामु ।
व्वलु शाम स्वंदरी ॥

गर नावयि वनवुनः

साथ मे रोटमय अज रुचि वारे ।
अज छि अछिदारे गुरनावय ॥

लॅगनस वनवुन :

लॅगनस कित्य छी पोश चॉरय चॉरी ।
अज छे वुन हॉरी पोशि पूजा ॥

पछ्यन प्यालु बरदॉरी करनस प्यठ :

शौकु चानि यारो वुनवान सॉरी
बु कॅरय प्यालु बरदॉरी ये ॥
लोलु चानि आमृत्य सालु छी सॉरी ।
मारमुति वारु वति थॅव्यनुय दय ।
वतु चानि डेशान सॅरय गॅयि टॉरी ।
बु कस प्यालु बरदॉरिये ॥

यिथुय यिथुय कॅन्य छि वारयाह बाँथ पुरन्य लायक
किताब रोजि स्यठा मकबूल तु लुकन यियि ख्वश ।

‘शारिका आंगन’

138-शारिका विहार, सेक्टर 4,

लेन 4 जोम-180013



ड्यक बजर

बुछ केचन किथें छि अरमान गहान,
यलि केचन यिम छोकेँ दौवि गछान।
यति बुछतन कस कुस भागि यिवान,
ड्यकेँ बजराह छु अजललय प्रजलावान॥
मति साथाह रोज लोकेँचार फिरज,
बौदें खोखलिथ अज कथें तारें करव।
कोवें थावव यि दम गम लोलि ललवान,
ड्यकेँ बजराह छु अजललय प्रजलावान॥



डॉ० ए. एन. 'प्रशांत'

मुहें गटि वोलनख वतेंपोद ति च्वलुय,
पर सौर्य सौर्य पननुय खोर चे डोलुय।
बोथ पजरेंच सुम रठ चठ जोलान,
ड्यकेँ बजराह छु अजललय प्रजलावान॥
छुनेँ कांह काँस रुत हयोत गमखार,
यि छु समसार छेँल्लरान बाँजीगर।
खोफ्त रोजुन पजारस गाटें पावान,
ड्यकेँ बजराह छु अजललय प्रजलावान॥
केँवु लोगथस अँशकेँनि बेरि कुनुय
छा यि लोलैनार रूदमुत पोशेंवुनुय।
नारें मनकल पनेँनुय सूर शेहलावान,
ड्यक बजराह छु अजललय प्रजलावान॥
सेंधि आरें प्रजान दम खम छु छटान,
अदें पानय चोमरिथ व्यथि मंज यि समान।
शीनेँ बालन हारुन नार व्यगलावान,
ड्यकेँ बजराह छु अजललय प्रजलावान॥
यति गोशन गव पोज तय अपुज वाराह,
सरें कडनुय पोज छु कठयुन काराह।
स्वन छि केँहवचि खँसिथेंय परखावान,
ड्यकेँ बजराह छु अजललय प्रजलावान॥
पोज छारुन तें गारुन योद छुय प्रशान्त,
शोधि तनेँ मनेँ बुछहन सु मंज ईकान्त।
दोगिन्यारेंच चादर चटेंनावान,
ड्यकेँ बजराह छु अजललय प्रजलावान॥

नव बहार

बहार आव लोलेंबागस ब्ययि दुबारय,
म्ये मा आव मारेंमोत रोवुम करारय।
करस आलवदिमस वैन्य आरु आरय,
म्ये मा आव मारेंमोत रोवुम करारय॥

नजर कर आव सबजार कुल जहानस,
फोली गिलिटूर्य ब्ययि यथ गुलसितानस।
यँम्बरजलि टेकेँबटुन्यौ कोर हा आरय,
म्ये मा आव मारेंमोत रोवुम करारय॥

बहारुक नाव बूजिथ आयि लारान,
केँरिथ परवाज त्राँविथ साज सामान।
कँतिज कोस्तूर्य आमँति कमि करारय,
म्ये मा आव मारेंमोत रोवुम करारय॥
छि द्रामँति लोवि बामन केँडंथ थर्यन अज,
खुमाराह ताजें हुसनस दिलबरन अज।
कत्यन छारन व्यसी कोकुन बें लारय,
म्ये मा आव मारेंमोत रोवुम करारय॥
नयन मरगन वनन बालन गुलस्तानन,
गछान मदहोश बेर्य बेर्य सोज जामन।
करान श्रोन्य श्रोन्य कोहन हंघ आबशारय,
म्ये मा आव मारेंमोत रोवुम करारय॥
बँठय बेरे लोत्य लोत्य पूर्य त्रावान,
चिकें चावय पनुन डूर प्रजनावान।
कदम तुल ब्रोंठ कुन पख काशकारय,
म्ये मा आव मारेंमोत रोवुम करारय॥
कांगर्यव पथ हयोत सपेंदि शाद,
तूरि कठ कारस यहोय गव रवोरबाद।
वंदेंकि चँलि नारे तेति हा कामगारय,
म्ये मा आव मारेंमोत रोवुम करारय॥
प्रशान्तस अज मुबारख सद मुबारख,
छि शोलान आसमानस गाशतारख।
करान येंचकाल तेंमिस गव इन्तिजारय,
म्ये मा आव मारेंमोत रोवुम करारय॥

शिव शोभा कुटीर, 1618-ह्योर सुभाष नगर रिहाड़ी, जौम

अप्रैल फूल

अवतार हुगामी

मुनु पुलसुवॉल्य दिच वदी लगॉविथ कुनी थफ
 ठेपि तु गर' वाजिनी वो 'नुन रठ माऽन्य काँगर तु वुछ
 मऽयानय टुख। सु द्राव जल जल त मटाडोरस लँजन
 लथ वदी पोश आसनु किन्य रऽटऽस नु कँडकटरण
 किरायई। बीटस प्यठ वाऽतिथ गयस सथ यलि पनुन्य
 जूड्य दरन दोवुस थानुदार साऽब छु वुनि वातऽनय।
 फ्रख त्रॉविथ तु दम सँभाऽलिथ वो 'नुन दो 'यमिस पुलस
 वाऽलिस युस पानस जूनयर ओसुस। अज गोछ काँह
 जल फसुन अदऽ वुछिहख चु मऽयान बो 'होदुरी। तस
 ओस यि माँज्य माँन्य यिथ शबरंग वनान मगर थान 'दारस
 थिय आऽसऽस आऽसस प्यंद लगान। तं फवप्पर
 गछान। जानि दय क्याजि? जूनयर पुलसऽवाऽल कोर
 हति फिरि सऽही अथ कथि वाश कडऽनुक मगर जाँह
 समयोस नु चोंठ।

मुनु पुलसऽवोल ओस अकि दोयि लटि गोमुत
 मेट्रिकस फेल यिथ' तिथ' अकि अकि पेपर' तं
 सुपरन्डन्टस सुत्य कथ कऽरिथ गौ' यि दऽप जि ति
 लऽम लऽम पास। मजीद परऽनस दिचऽन लवु।
 गरिक्वव परयोस वारयाह वाज मगर यि रूद दपान
 कोकरस छय कुनी जँग। आँखुर पुनु त्राऽविथ लाऽजिन
 सरकाऽर नोकरी हँज वोथ छांट करुन्य। गोड-गोड

ओस थदयन गुरयन खऽसिथ मंगर पतऽ पेयस पिरु
 गुरय सऽद पॉठय ज़बि बदल रब खय'न तं गव
 पुलसस मंज बऽरती। जिसम' किनेँ ओस मोट द्रोत
 पखर पोरयुक हखुर हयु त अकल ति आऽसऽस हना
 मोटय। अमि किनय ओसुस अकसर स्यजरस ति खुर
 यिवान। ट्रेंग दौरान ति आऽस अऽमिस, लूकन हन्दयन
 खशिर पाऽजामन मँज जंग तरावन' किनेँ वारयाह
 फिरि खोरन हंघ कलस वॉथमुत्य। अमि किन्य ओसुस
 चु रिर्काड ति त्युत साफ केँह। मगर काँकगी ऑसुस
 दोह खोत दोह हुरान। अकसर ओस अकी फुरु' सुत्य
 यिरु' गछान। कावस प्यव फुरु सुत्य सिन फलि निशि'
 अथ' छलुन। अद' मुनु पुलस' वाऽल ओस यजत'
 निशि अथ' छोलमुत। अऽकिस जायि यलि दोन दरयन
 अऽम सऽय थी लडाऽय गयि तति चलाऽविख बूर तु
 चपनि। अऽम माजि हंघ गोबरन अऽन लोत
 पॉठय जु बूट रव्वर तं दोपुन गरि लागि निक' तु बूट
 चलावनु वाऽलिस पाव' माजि हुँद द्वाद याद। मगर
 गर' वॉतिथ गव रूजिथ यलि अऽम वुछ दोशवय बूट'
 रव्वर आऽस' दऽछिनी।

सरव फियूरुस सूँचुन तऽम बूट चलावन वाऽल
 तपालि लदन वाऽज अज मुन पुलसु वॉलिसति। कनु

तेहजन खोतुस रथ। गरवाजिनि थी ओस अकसर
मन्डव पहलवॉनी हावाना। यॅलि तमि पृछनस यिमन
बूटु खोरन हँज दलील तु कूँख रऽटिथ वोननस यि
'कोरम्य लडायि मंज जायि वेंकूहस प्यठ जवुत। पगाह
यलि अदालतस खसन उती तरयख फिकरि मुनु पुलसु
वोल कस छि वनान। माजि हुंद दवद पावख याद।
ग्वड कुस छु अज माजि हुंद दवद चवान साऽरी डबु
दवदस लौर्य।

अथ पुलसु बीटस निश ओस अख रेड वोल
जलगोजु कऽनान। सु ओस मुनु पुलसु वॉल्य संजु
कथु अकसर बीजान। तु अऽम सऽज्जन कथन प्यठ
ओसुस अकसर असुन यिवान। रेडुवॉलिस निश ओस
अकि दोह पनुनि जुरतमंदी। हंघ दम दिवान मगर तॅम्य
यलि सु वाकः याद पोवुस यलि अँक्य चूरन, यस सु
हथऽकऽर कऽरिथ आदालतस कुन पकऽनावान ओस,
दुऽयोत कऽरिथ दग थॉवुस। तु ओसुख मोतल कोरमुत
बराबर अखवऽरी लो'गुस बहाल गछनस। अथ दर
जवाब थोथुस, "स्व खेल कर म्य अम दम, च्य तरी
नृ यि सिक्रीम फिकरि। नतु चलि नृ म्य निश सुह, चूरु
सऽज्ज छनु कथय, सिर्फ गछि आसुन पंजरु दवर"।

अज ति ओस सु दँदन रवाँहरन दिथ काँह
शिकार रऽनस तिथु पाऽठ प्राराण जन ओस गवि रॉछ
वालु वाऽश लाऽगिथ जलस प्राराण। यि ओस खडा

रेडु वाऽलिस निश अमा बुरकुपोश जनाना छि थॅज्ज
खूर चपुन लॉगिथ गिलि पँकुन करान। तऽमिस पतु पतु
छु अख तापु यावु सिग्रेटा फुकावान तु पीछा करान मुनु
पुलसऽवाडल दियुत गोंछन वर दोपुन बद अनसर
करन गिरिफतार दयवु सितारा खसि तु पित्रयन फाटऽनावु
ताऽर। अऽम दयुत जूनियर पुलसु वाऽलिस हुकुम हथ
कऽर हथ्य सुत्य पकऽनस। पानस आऽसऽस अथस
मंज छऽड। फटा-फट वोट अऽमिस तापु 'यावस
नावु'। अऽछ त्कऽराऽविथ तु गोसु खॉरिथ वोननस।
"चु छुख ना माजि व्यनि वोल। म्य वोटच्य अडु घण्टु
प्यठ चरचान। चु कयाजि छुख यमिस बुरकु पोश
खोतूनि पतु पतु पकान। "च्य दोप था वु छुनु मुनु
पुल'स वॉलिस अऽछन कछ। तिम छय न कथय।
पहनाव इसको हथकडी और चलो थाने पर"। जनयर
पुलसऽवाऽल कडड हथऽकडर मगर यीतिस कालस
तुल बुर्कु पोशन बुर्कु थोद। यि ओस गोंछल मरद।
यिम ऑसमुत्य यार जु तु। यिमौ बनोव मुनु पुलसुवोल
अप्रेल फूल ति कयजि अमि दोह ओस ताऽरीखअवलि
अप्रेल। मुनु पुलसु वॉलिस गव नभु ग्रन्य।
फुटिमुत्यौकोव्यव वौत बीटस प्यट वापस। लोतु लोतु
दोपुन "रेडुवोलगोछुम नु" वुछन। यूत नृ ब्रारि हुन्दि
ग्यव छनु गछान त्यूत गछान तॉमसंज लॅट गिलवुन्य।

Pandita Avtar Hugami
31/5 Lower Barnai Muthi
(181205) Jammu
MAY-JUNE 2007

स्यज्जर पज्जर
 अँम्य सुंदथज्जर
 दूर नज्जर
 गाटु जारुक
 बहलि पायुक
 गाशिर्य मुनार
 यिवान इलहाम
 या सु ताकत
 निडर बावान
 सरिआम सदाकत
 दुयुत त्रोवमुत
 करानं दिलबरी
 मनस मा मल
 न तगन गॅरी
 ख्खुबस पतु
 न नावस
 ताम्र पत्रन
 हुँद न हावस
 मुदा करुन निष्काम कर्म
 सुय छुस व्वन्य बौड धर्म
 गछान अमिस वुछथुय छुहॉबथ
 ब्रोंठु कनि तारीफ स्यठाह
 पतु कनि गॉबथ
 वनान गाटुल्य तु सत्तज्जन
 ब्रह्मा विष्णु तु दीवतागन
 "कविर्मनीषी परिभू स्वयंभू"
 वातान तौत छुस बस अख कवि
 यौत नु वातान
 छुय पानु रवि

118 जी, विवेक विहार
 दुर्गानगर, जम्मू 180013

लोलु लाग बॉवपुश शिवशंकरसुँय
 अछ ज्ञाँनु गॅरुसुँय बोज लोलुतार ॥
 यीकागर ग्वडु मन प्राण करुनुय
 गॅरुनुय पान गछि क्रैयि बलु सूँत्य
 बॅस्ती मंज पान ब्योन बो करुसुँय ॥
 अछ ज्ञाँनु गॅरुसुय बोज लोलु तार ।
 लथ दिथ हॅसती पॅसती बु छावस
 थावस पेशकश बु पॅनुनुय पान
 अर्पण तन मन भसमा दरुसुँय ॥
 अछ ज्ञाँनु गॅरुसुय बोज लोलु तार ।
 जटादौरी तस शीवनाथस जातस करान छुस जाँरु पार
 शमुदमु बॅवसर युथ बो तॅरुसुय ॥ अछ ज्ञाँनु गॅरुसुय बोज लोलु तार ।
 अयाँ हाल छुय महादीवस बयान करुनुय छुनु दरकार
 दारि बर त्रोपरिथ ध्यानाह दरुसुय ॥ अछ ज्ञाँनु गॅरुसुय बोज लोलु तार ।
 दमु दमु गथ कर हरु पादन तय
 च्यान्येन नादन सुय थावि गोश
 शैयि छुस शैयि हयुन्द ब्रथ बो दरुसुय ॥
 अछ ज्ञाँनु गॅरुसुय बोज लोलु तार ।
 टोठन निरजन छुय बखतिबावस थावस आयितन मन तय प्राण
 सूर गोम तँहनजि कलि दूरैर नु जरुसुय ॥ अछ ज्ञाँनु गॅरुसुय बोज लोलु तार ।
 वर्शन बागस प्यारि वोन दियुनये
 दर्शन दारि प्यठ छुम पुरखुमार
 "बानो" दोह राथ हॅरु नाव स्वरैसुय ॥ शिवशंकर किरयाना स्टोर
 अछ ज्ञाँनु गरु सुँय बोज लोलु तार । स्यकटर-3, पम्पोश कालोनी
 जानीपुर, जम्मू

‘गजल’

रोशन लाल ‘रोशन’

मौत यावुन वुछनु फजा ह्यथ कैम्य
 नतु मस चोव जहर गोला ह्यथ कैम्य
 अज् तापु चजंव सूत्य बुथ व्वशल्यव
 शुहला कोर ओबर दमा ह्यथ कैम्य
 यथ गुहलिस कर प्यव गाशु मन्धुन
 व्वहसार ति वुछ फुलया ह्यथ कैम्य
 येति डींग्य वॅटिख पज्जरस करताम
 द्रह कोड वन चुय व्वशला ह्यथ कैम्य
 ‘रोशन’ शारन छय वुजान्या किछ
 नतु आमुत वुछ गजला ह्यथ कैम्य ❖

गजल

प्रेमनाथ शाद

गतुगीरिस ह्यनु यिख चाल पनुन्य बदलावख क्या
गछि सॅर्य प्यट्य यैलि सॅहलाब शुप ठरि थावखक्या ॥

यैलि सारुनि बम छेनि चारान चारान शामु पतय
तिम लौत्य लौत्य नगमु वुजन कति साजुतवायखक्या ॥

बँद बाज़र गछि हरतालुक खुलु एलान करन
गरि नेरख जन अदु जेनख क्या खरचावख क्या ॥

च्यख अँल्यमुक अदबुक दामु समंदर गाश बनख
थदि पायि स्वखनवर आसख दपनय जानख क्या ॥

काँह पननुय लॉगिथ मँदछांवी नहनावी नस
अँछ व्वजलावख दग व्यतुरावख चख चापख क्या ॥

पर पथरि अँदर कथ मीरासुच जाँह प्रछनय "शाद"
बस पेयिये याद तु गँजरावख पौज हावख क्या ॥



लेंडसकेप

नज़्म

जगन्नाथ सागर

अज सिरुय छु सुबहॉय नार छटन
यि वाव ति कति ताम त्रॉविथ श्वंग
बुतराथ ति ललुवान सीनस दग
वुछ जानावारन छु होखमुत ह्युर
यिम जा शुर्य ब्रंजि ब्रंजि फेशनवुठ
आरु काँत्य गँमुत्य यिम आँपु मंगन
छे नु पनु वँथरन काँह ग्राय लगन
छु नु वाव डलन छि नु कुल्य ति अलन
नु छु बोलन कुनि काँह कौसतूरुय
नु छु मोसम बडलुन दूसतूरुय
यैति सुबहॉय छु असन दुपहर दूह
यैति सिरुय जँचन मंज नारुन्य रेह
यैति ततु फुह करुवुन आब कवलन
यैति जूनि ति आमुत बागि तचर
यि छु शहरा डैगजल बखतु ल्वपुन
खुर ओस मै आमुत तकदीरस
मै ति ओस अकि दूह मालु मिताह
बु ओसुस राथेय गरु वोला



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FIRE GOD, AGNI,
ON HIS VEHICLE RAM-
Decan C 1800
Gouche on Paper

असह्यवातोद्धतरेणुमण्डला प्रचण्डसूर्यातिपतापिता मही।
न शक्यते द्रष्टुमपि प्रवासिभिः प्रियावियोगानलदग्धमानसैः॥

*"In Grishma Ritu, whirls of dust are
whipped up by unbearably hot winds. The
earth burns with the heat of the angry sun.
Separated from his beloved, the weary
traveller's heart is also afire, and he can
barely see the path."*

— From Ritusamharam of Kalidasa